49TH CONGRESS, 1st Session. | SENATE. | REPORT No. 70.

IN THE SENATE OF THE UNITED STATES.

FEBRUARY 2, 1886.—Ordered to be printed.

Mr. BLAIR, from the Select Committee on Woman Suffrage, submitted the following

REPORT:

[To accompany S. Res. 5.]

The Committee on Woman Suffrage, to whom was referred Senate resolution No. 5, being "Joint resolution proposing an amendment to the Constitution of the United States extending the right of suffrage to women," have considered the same, and report thereon favorably, and do recommend that the article proposed in said resolution be submitted to the legislatures of the several States for ratification, as an amendment to the Constitution of the United States.

The joint resolution is in the following words:

JOINT RESOLUTION proposing an amendment to the Constitution of the United States extending the right of suffrage to women.

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following article be proposed to the legislatures of the several States as an amendment to the Constitution of the United States; which, when ratified by three-fourths of the said legislatures, shall be valid as part of said Constitution, namely:

ARTICLE —.

SECTION 1. The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex.

SEC. 2. The Congress shall have power, by appropriate legislation, to enforce the provisions of this article.

The proposition to amend the Constitution of the United States by extending suffrage to women has been several times considered by committees of the Senate, and in the form herein recommended was reported favorably to the Senate by the Committees on Woman Suffrage of the Forty-seventh and the Forty-eighth Congresses, but by the pressure of other important matter its consideration and action thereon by the Senate was prevented.

The report of the majority of the committee in the Forty-seventh Congress was able and elaborate, but too long for citation here. That of the Forty-eighth Congress was a condensed and vigorous general statement of the subject, and we incorporate the same with this expression of the views of your committee:

[Senate Report No. 399, Forty-eighth Congress, first session.]

The Committee on Woman Suffrage submit the following report, to accompany Senate joint resolution 19, proposing an amendment to the Constitution of the United States:

"All persons born or naturalized in the United States and subject to the jurisdiction thereof are citizens of the United States and of the State wherein they reside." (XIV amendment, section 1.)

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Women are persons born or naturalized in the United States, and are therefore citizens of the United States and of the States in which they reside.

"No State shall make or enforce any law that shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

The privileges and immunities of women citizens are abridged by the several States in many ways. The fundamental privilege—"the right of citizens to vote"—is not only abridged, but in most of the States totally denied.

It is to be considered that in adopting this resolution Congress by no means imposes woman suffrage upon the country; nor does it necessarily even declare in its favor. But in view of the extent of the agitation upon the subject, and of the number and respectability of the petitioners in its favor, Congress simply takes the initiative to submit the question to the people of the several States through their respective legislatures.

The Constitution is wisely conservative in the provisions for its own amendment. And your committee deem it eminently proper in view of the rapidly increasing numbers who have for the last eighteen years so earnestly, persistently, and patiently indicated a desire for an amendment, that the amending power, the State legislatures, should be consulted.

We therefore report back the proposed resolution for the consideration of the Senate, and recommend its passage.

The committee append hereto the remarks made before this committee, on March 7, 1884, and also the remarks made before the Senate Judiciary Committee, printed in Senate Mis. Doc. No. 74, Forty-seventh Congress, first session, as a part of this report.

T. W. PALMER.
H. W. BLAIR.
E. G. LAPHAM.

My view of the subject is embodied in my qualified assent to the report heretofore made.

H. B. ANTHONY.

The following is the assent of Senator Anthony to the report of the Committee on Woman Suffrage in the Forty-seventh Congress, above referred to:

"The Constitution is wisely conservative in the provision of its own amendment. It is eminently proper that whenever a large number of the people have indicated a desire for an amendment the judgment of the amending power should be consulted. In view of the extensive agitation of the question of woman suffrage, and the numerous and respectable petitions that have been presented to Congress in its support, I unite with the committee in recommending that the proposed amendment be submitted to the States.

"H. B. ANTHONY."

To this statement of the Committee on Woman Suffrage of the 48th Congress, we desire to add but little in the way of discussion of the merits of the proposition to extend the suffrage to women, but have thought proper to make a few suggestions in support of the right itself before passing to the main question, which is that of the justice and propriety of granting the petition of woman to be heard in support of her demand for this amendment of the Constitution of the United States before the people of the States, by whom alone the question can be decided.

The rights for the maintenance of which human governments are constituted are life, liberty, and property. These rights are common to men and women alike, and whatever citizen or subject exists as a member of any body politic under any form of government, is entitled to demand from the sovereign power the full protection of these rights.

This right to the protection of rights appertains to the individual, not to the family alone, or to any form of association, whether social or corporate. Probably not more than five-eighths of the men of legal age, qualified to vote, are heads of families, and not more than that proportion of adult women are united with men in the legal merger of married

life. It is therefore quite incorrect to speak of the state as an aggregate of families duly represented at the ballot-box by their male head. The relation between the government and the individual is direct; all rights are individual rights, all duties are individual duties.

Government in its two highest functions is legislative and judicial. By these powers the sovereignty prescribes the law, and directs its application to the vindication of rights and the redress of wrongs. Conscience and intelligence are the only forces which enter into the exercise of this highest and primary function of government. The remaining department is the executive or administrative, and in all forms of government—the republican as well as in tyranny—the primary element of administration is force, and even in this department conscience and intelligence are indispensable to its direction.

If now we are to decide who of our sixty millions of human beings are to constitute the citizenship of this Republic and by virtue of their qualifications to be the law-making power, by what tests shall the selection be determined?

The suffrage which is the sovereignty is this great primary law-making power. It is not the executive power proper at all. It is not founded upon force. Only that degree of physical strength which is essential to a sound body—the home of the healthy mental and moral constitution—the sound soul in the sound body is required in the performance of the function of primary legislation. Never in the history of this or any other genuine Republic has the law-making power, whether in general elections or in the framing of laws in legislative assemblies, been vested in individuals who have exercised it by reason of their physical powers. On the contrary, the physically weak have never for that reason been deprived of the suffrage nor of the privilege of service in the public councils, so long as they possessed the necessary powers of locomotion and expression, of conscience and intelligence which are common to all. The aged and the physically weak have, as a rule, by reason of superior wisdom and moral sense far more than made good any bodily inferiority by which they have differed from the more robust members of the community in the discussions and decisions of the ballot-box and in councils of the state.

The executive power of itself is a mere physical instrumentality—an animal quality—and it is confided from necessity to those individuals who possess that quality, but always with danger, except so far as wisdom and virtue control its exercise. And it is obvious that the greater the mass of higher and spiritual forces, whether found in those to whom the execution of the law is assigned or in the great mass by whom the suffrage is exercised, and who direct the execution of the law, the greater will be the safety and the surer will be the happiness of the state.

It is too late to question the intellectual and moral capacity of woman to understand great political issues (which are always primarily questions of conscience—questions of the intelligent application of the principles of right and of wrong in public and private affairs) and properly decide them at the polls. Indeed, so far as your committee are aware, the pretense is no longer advanced that woman should not vote by reason of her mental or moral unfitness to perform this legislative function; but the suffrage is denied to her because she cannot hang criminals, suppress mobs, nor handle the enginery of war. We have already seen the untenable nature of this assumption, because those who make it bestow the suffrage upon very large classes of men who, however well qualified they may be to vote, are physically unable to perform any of

the duties which appertain to the execution of the law and the defense of the state. Scarcely a Senator on this floor is liable by law to perform a military or other administrative duty, yet the rule so many set up against the right of women to vote would disfranchise nearly this whole body.

But it is unnecessary to grant that woman cannot fight. History is full of examples of her heroism in danger, of her endurance and fortitude in trial, and of her indispensable and supreme service in hospital and field; and in the handling of the deft and horrible machinery and infernal agencies which science and art have prepared and are preparing for human destruction in future wars, woman may perform her whole part in the common assault or the common defense. It is hardly worth while to consider this trivial objection that she is incompetent for purposes of national murder or of bloody self-defense as the basis of the denial of a great fundamental right, when we consider that if that right were given to her she would by its exercise almost certainly abolish this great crime of the nations, which has always inflicted upon her the chief burden of woe.

But your committee have not thought best at this time to enter at large upon a general discussion of the right or fitness of woman to vote in the abstract, and hence, with these suggestions as to the true nature of the suffrage itself, which is a mental and moral and not a physical operation, and of the inadequacy and injustice of the theory of representation of the whole community, including woman, by the male heads of families, as well as of the absurd and illogical objection based upon physical incapacity, we pass to a brief consideration of the main question, which is, Shall the cause of woman *be heard* when she asks this amendment to the National Constitution?

Your committee believe that the nature of our Government, being one by written constitutions and laws, which must, like the people themselves, be subject to progression and change, demands as the only safeguard against violence, if not of destruction, that whenever any considerable body of the people desire to be heard in the arena of legislation, whether in Congress, the State law-making assemblies, or before the great body of sovereigns at large, it becomes an absolute duty to grant that request under the forms which those constitutions and laws have prescribed. What, then, is the fact as to the existence of any such considerable body of American citizens desiring an opportunity to petition for a redress of grievances by the extension of suffrage to women?

This movement for woman suffrage has developed during the last half century into one of great strength. The first petition was presented to the legislature of New York in 1835. It was repeated in 1846, and since that time the petition has been urged upon nearly every legislature in the Northern States. Five States have voted upon the question of amending their constitutions by striking out the word "male" from the suffrage clause—Kansas in 1867, Michigan in 1874, Colorado in 1877, Nebraska in 1882, and Oregon in 1884.

The ratio of the popular vote in each case was about one-third for the amendment and two-thirds against it. Three Territories have or have had full suffrage for women. In two, Wyoming since 1869 and Washington since 1883, the experiment (!) is an unqualified success. In Utah Miss Anthony keenly and justly observes that suffrage is as much of a success for the Mormon women as for the men.

In eleven States school suffrage for women exists. In Kansas, from her admission as a State. In Kentucky and Michigan fully as long a time. School suffrage for women also exists in Colorado, Minnesota,

New Hampshire, Massachusetts, Vermont, New York, Nebraska, and Oregon.

In all these States, except Minnesota, school suffrage was extended to women by the respective legislatures, and in Minnesota by the popular vote, in November, 1876. Not only these eleven States, but in nearly all the other Northern and Western States women are elected to the offices of county and city superintendent of public schools and as members of school boards. In Louisiana the constitution of 1879 makes women eligible to school offices.

It may also be observed as indicating a rising and controlling public sentiment in recognition of the right and capacity of woman for public affairs that she is eligible to such offices as that of county clerk, register of deeds, and the like in many and perhaps in all the States. Kansas and Iowa elected several women to these positions in the election of November, 1885, while President Grant alone appointed more than five thousand women to the office of postmaster; and although many women have been appointed in the Departments and to pension agencies and like important employments and trusts, so far as your committee are aware no charge of incompetency or of malfeasance in office has ever yet been sustained against a woman.

It may be further stated in this connection that nearly every Northern State has had before it from time to time since 1870 a bill for the submission of the question of woman suffrage to the popular vote. In some instances such a resolution has been passed at one session and failed to be ratified at another by from one to three votes; thus Iowa passed it in 1870, killed it in 1872; passed it in 1874, failed to do so in 1876; passed it in 1878, and failed in 1880; passed it again in 1882, and defeated it in 1884; four times over and over, and this winter these heroic and indomitable women are trying it in Iowa again.

If men were to make such a struggle for their rights it would be considered a fine thing, and there would be books and even poetry written about it.

In New York, since 1880, the women have urged this great measure before the legislature each year. There it takes the form of a bill to prohibit the disfranchisement of women. This bill has several times come within five votes of passing the assembly.

In many States well sustained efforts for municipal suffrage have been made, and, as if in rebuke to the conservatism, or worse, of this great Republic, this right of municipal suffrage is already enjoyed in the province of Ontario, Canada, and throughout the island of Great Britain by unmarried women to the same extent as by men, there being the same property qualification required of each.

The movement for the amendment of the National Constitution began by petitioning Congress December, 1865, and since 1869 there have been consecutive applications to every Congress praying for the submission to the States of a proposition similar to the joint resolution herewith reported to the Senate.

The petitions have come from all parts of the country; more especially from the Northern and Western States, although there is an extensive and increasing desire for the suffrage existing among the women in the Southern States, as we are informed by those whose interest in the subject makes them familiar with the real state of feeling in that part of our country. It is impossible to know just what proportion of the people—men and women—have expressed their desire by petition to the national legislature during the last twenty years, but we are informed by Miss Anthony that in the year 1871 Senator Sumner collected the

petitions from the files of the Senate and House of Representatives, and that there were then an immense number. A far greater number have been presented since that time, and the same lady is our authority for the estimate that in all more than two hundred thousand petitions, by select and representative men and women, have been poured upon Congress in behalf of this prayer of woman to be free. Who is so interested in the framing of the law as woman, whose only defense is the law? There never was a stronger exhibition of popular demand by American citizens to be heard in the court of the people for the vindication of a fundamental right.

We insist earnestly that the real question is not whether woman shall be enfranchised, but whether the sense of the great American law-making power shall be taken; whether the people who can vote shall hear the petition of the disfranchised half of the community to be allowed the exercise of the fundamental right of freemen; shall one half the citizens of America who are not free be heard by the other half who govern the whole on their petition to be allowed the exercise of their own judgment and conscience in making the laws which fix their destiny? It is not a question whether the suffrage shall be granted to woman; it is the other still greater question denied never but to the slave; and, then, and for that reason, God smote the nation until the hills were red with blood and the valleys were heaped with slain.

Shall woman be denied the right to be heard? Shall she be denied the right to petition? That is the question. She desires to petition the voters in the States, who alone can grant her request, that she herself may vote. She desires to vote in the national elections and in those of the States.

By the Constitution of the land Congress can confer no such power; but, on the other hand, through Congress she can best advance her plea to the great tribunal of the people themselves, where she can be heard and her cause be decided. It is no answer to this just demand of American citizens—for women are citizens, even though they cannot vote—to tell her that in our opinion she has no right to vote; that she is unfit to vote; that she is too good or that she is too bad to vote; that she cannot fight, or that she is too much an angel or incompetent; that not until they all desire to vote shall any one of them be allowed to vote; that we can perform that duty and exercise that right, and will discharge for her the functions of thought, conscience, and will. She has the right to petition. Through us she can petition. Not to us, but by us as an agency to transmit her plaint by the solemn forms of the law to the people in the States. Nor can we reply to her that the suffrage is a matter wholly within the jurisdiction of the States. Even if it were, it would still be competent and desirable for her to petition for the cession of the right, that it may be locked up in the impregnable provisions of the National Constitution, safe from the adverse action and fluctuations of feeling in the several States.

The individual States cannot amend the National Constitution, save as it is done under the forms of the already existing Constitution and the prior exercise of the power of submission of her petition by the two-thirds vote of the national legislative power to the people, that she may by argument, entreaty, and the blessing of God prevail with her brethren and masters in three-fourths of the legislatures of these States.

The majority of your committee are persuaded, whatever may be their individual opinions upon the question of the desired extension of the suffrage itself, that it is a dangerous and tyrannical act to throttle these women who are pleading only to be heard.

Wearied with a half century of watching and labor, limited and fettered in material resources, without the co-operation of parties and other organizations, with no weapons save her cause and her voice, conscious of her equality with her brethren in all that constitutes upright and capable citizenship, feeling, although she may seldom express, a deep sense of wrong in the buffetings and denial of her long withheld natural right, a vast number of the women of our country are praying for the realization of their hopes through the more convenient, comprehensive, and equally legitimate action of Congress and three-fourths of the several States.

Profoundly impressed with the importance and solemn nature of the subject and of the grievous wrong of longer denial of the right of petition to the vast number of our mothers, sisters, daughters, and wives, who plead for and righteously demand it through our indispensable and constitutional action, your committee report back favorably and earnestly recommend the adoption of the joint resolution.

HENRY W. BLAIR.
THOMAS W. PALMER.
JONATHAN CHACE.
THOMAS M. BOWEN.

APPENDIX.

ARGUMENTS BEFORE THE SELECT COMMITTEE ON WOMAN SUFFRAGE, UNITED STATES SENATE, MARCH 7, 1884,

BY

A committee of the Sixteenth Annual Washington Convention of the National Woman Suffrage Association in favor of a sixteenth amendment to the Constitution of the United States, that shall protect the right of women citizens to vote in the several States of the Union.

ORDER OF PROCEEDING.

The CHAIRMAN (Senator Cockrell). We have allotted the time to be divided as the speakers may desire among themselves. We are now ready to hear the ladies.

Miss SUSAN B. ANTHONY. Mr. Chairman and gentlemen of the select committee: This is the sixteenth time that we have come before Congress in person, and the nineteenth annually by petitions. Ever since the war, from the winter of 1865–'66, we have regularly sent up petitions asking for the national protection of the citizen's right to vote when the citizen happens to be a woman. We are here again for the same purpose. I do not propose to speak now, but to introduce the other speakers, and at the close perhaps will state to the committee the reasons why we come to Congress. The other speakers will give their thought from the standpoint of their respective States. I will first introduce to the committee Mrs. Harriet R. Shattuck, of Boston, Mass.

REMARKS BY MRS. HARRIET R. SHATTUCK.

Mrs. SHATTUCK. Mr. Chairman and gentlemen: It seems as if it were almost unnecessary for us to come here at this meeting, because I feel that all we have to say and all we have to claim is known to you, and we cannot add anything to what has been said in the past sixteen years.

But I should like to say one thing, and that is, that in my work it has seemed that if we could convince everybody of the *motives* of the suffragists we would go far towards removing prejudices. I know that those motives are very much misunderstood. Persons think of us as ambitious women, who are desirous for fame, and who merely come forward to make speeches and get before the public, or else they think that we are unfortunate beings with no homes, or unhappy wives, who are getting our livelihood in this sort of way. If we could convince every man who has a vote in this Republic that this is not the case, I believe we could go far toward removing the prejudice against us. If we could make them see that we are working here merely because we know that the cause is right, and we feel that we must work for it, that there is a power outside of ourselves which impels us onward, which says to us go forward and speak to the people and try to bring them up to a sense of their duty and of our right. This is the belief that I have in regard to our position on this question. It is a matter of duty with us, and that is all.

In Massachusetts I represent a very much larger number of women than is supposed. It has always been said that very few women wish to vote. Believing that this objection, although it has nothing to do with the rights of the cause, ought to be met, the association of which I am president inaugurated last year a sort of canvass, which I believe never had been attempted before, whereby we obtained the proportion of women in favor and opposed to suffrage in different localities of our State. We took four localities in the city of Boston, two in smaller cities, and two in the country districts, and one also of school teachers in nine schools of one town. Those school teachers were unanimously in favor of suffrage, and in the nine localities we found

that the proportion of women in favor was very large as against those opposed. The total of women canvassed was 814. Those in favor were 405; those opposed, 44; indifferent, 166; refused to sign, 160; not seen, 39. This, you see, is a very large proportion in favor. Those indifferent, and those who were not seen, were not included, because we claim that nobody can yet say that they are opposed or in favor until they declare themselves; but the 405 in favor against the 44 opposed were as 9 to 1. These canvasses were made by women who were of perfect respectability and responsibility, and they swore before a justice of the peace as to the truth of their statements.

So we have in Massachusetts this reliable canvass of the number of women in favor as to those opposed, and we find that it is 9 to 1.

These women, then, are the class whom I represent here, and they are women who cannot come here themselves. Very few women in the country can come here and do this work, or do the work in their States, because they are in their homes attending to their duties, but none the less are they believers in this cause. We would not any more than any man in the country ask a woman to leave her home duties to go into this work, but a few of us are so situated that we can do it, and we come here and we go to the State legislatures representing all the women of the country in this work.

What we ask is, not that we may have the ballot to obtain any particular thing, although we know that better things will come about from it, but merely because it is our right, and as a matter of justice we claim it as human beings and as citizens, and as moral, responsible, and spiritual beings, whose voice ought to be heard in the Government, and who ought to take hand with men and help the world to become better.

Gentlemen, you have kept women just a little step below you. It is only a short step. You shower down favors upon us it is true, still we remain below you, the recipients of favors without the right to take what is our own. We ask that this shall be changed; that you shall take us by the hand and lift us up to the same political level with you, where we shall have rights with you, and stand equal with you before the law.

REMARKS BY MRS. MAY WRIGHT SEWALL.

Miss ANTHONY. I will now introduce to the committee Mrs. May Wright Sewall, of Indianapolis, who is the chairman of our executive committee.

Mrs. SEWALL. Gentlemen of the committee: Gentlemen, I believe, differ somewhat in their political opinions. It will not then be surprising, I suppose, that I should differ somewhat from my friend in regard to the knowledge that you probably possess upon our question. I do not believe that you know all that we know about the women of this country, for I believe that if you did know even all that I know, and my knowledge is much more limited than that of many of my sisters, long ago the sixteenth amendment, for which we ask, would have been passed through your influence.

I remember that when I was here two years ago and had the honor of appearing before the committee, who granted us, on that occasion, what you are so kind and courteous to grant on this occasion, an opportunity to speak before you, I told you that I represented at least seventy thousand women who had asked for the ballot in my State, and I tried then to remind the members of the committee that had seventy thousand Indiana men asked for any measure from the Congress that then occupied this Capitol, that measure would have secured the most deliberate consideration from their hands, and, in all probability, its passage by the Congress. Of that there can be no doubt.

I do not wish to exaggerate my constituency, but during the last two years, and since I had the honor of addressing the committee, the work of woman suffrage has progressed very rapidly in my State. The number of women who have found themselves in circumstances to work openly, and whose spirit has been drawn into it, has largely increased, and as the workers have multiplied the results have increased. While we have not taken the careful canvass that has been so wisely and judiciously taken in Massachusetts, so that I can present to you the exact number of women who would to-day appeal for suffrage, I know that I can, far within the bounds of possible truth, state that while I represented seventy thousand women in my State two years ago, who desired the adoption of the sixteenth amendment, I represent to-day twice that number.

Should any one come up from Indiana, pivotal State as it has been long called in national elections, saying that he represented the wish of one hundred and forty thousand Indiana men, gentlemen, would you scorn his appeal? Would you treat it lightly? Not at all. You know that it would receive the most candid consideration. You know that it would receive not merely respectful consideration, but immediate and prompt and just action upon your part.

I have been told since I have reached Washington that of all women in the country Indiana women have the least to complain of, and the least reason for coming to the United States Capitol with their petitions and the statement of their needs, because we have received from our own legislature such amendment and amelioration of the old unjust laws. In one sense it is true that we are the recipients in our own State of many civil rights and of a very large degree of civil equality. It is true that as respects property rights, and as respects industrial rights, the women of my own State may perhaps be the envy of all other women in the land, but, gentlemen, you have always told men that the greater their rights and the more numerous their privileges the greater their responsibilities. That is equally true of woman, and simply because our property rights are enlarged, because our industrial field is enlarged, because we have more women who are producers in the industrial world, recognized as such, who own property in their own names, and consequently pay taxes upon that property, and thereby have greater financial and larger social, as well as industrial and business interests at stake in our own commonwealth, and in the manner in which the administration of national affairs is conducted—because of all of these privileges we the more need the power which shall emphasize our influence upon political actions.

You know that industrial and property rights are in the hands of the law-makers and the executors of the laws. Therefore, because of our advanced position in that matter, we the more need the recognition of our political equality. I say the recognition of our political equality, because I believe the equality already exists. I believe it waits simply for your recognition; that were the Constitution now justly construed, and the word "citizens," as used in your Constitution, justly applied it would include us, the women of this country. So I ask for the recognition of an equality that we already possess.

Further, because of what we have we ask for more. Because of the duties that we are commanded to do, we ask for more. My friend has said, and it is true in some respects, that men have always kept us just a little below them where they could shower upon us favors, and they have always done that generously. So they have, but, gentlemen, has your sex been more generous in its favors to women than women have been generous toward your sex in their favors? Neither one can do without the other; neither can dispense with the service of the other; neither can dispense with the reverence of the other, with the aid of the other in domestic life, in social life. The men of this nation are rapidly finding that they cannot dispense with the service of women in business life. I know that they are also feeling the need of what they call the moral support of women in their public life, and in their political life.

I always feel that it is not for women alone that I appeal. As men have long represented me, or assumed to do so, and as the men of my own family always have done so justly and most chivalrously, I feel that in my appeal for political recognition I represent them; that I represent my husband and my brother and the interest of the sex to which they belong, for you, gentlemen, by lifting the women of the nation into political equality would simply place us where we could lift you where you never yet have stood, upon a moral equality with us. Gentlemen, that is true. You know it as well as I. I do not speak to you as individuals; I speak to you as the representatives of your sex, as I stand here the representative of mine, and never until we are your equals politically will the moral standard for men be what it now is for women, and it is none too high. Let it grow the more elevated by our growth in spirituality, by every aspiration which we receive from the God whence we draw our life and whence we draw our impulses of life. Let our standard remain where it is and be more elevated. Yours must come up to match it, and never will it until we are your equals politically. So it is for men, as well as for women, that I make my appeal.

I know that there are some gentlemen upon this committee who, when we were here two years ago, had something to say about the rights of the States and of their disinclination to interfere with the rights of the States in this matter. I have great sympathy with the gentlemen from the South, who, I hope, do not forget that they are representing the women of the South in their work here at the national capital. Already some Northern States are making rapid strides towards the enfranchisement of their women. The men of some of the Northern States see that they can no longer accomplish the purposes politically which they desire to accomplish without the aid of the women of their respective States. Washington is the third Territory that has added women to its voting force, and consequently to its politicel power at the national capital, as well as its own capital. Oregon will undoubtedly, as her representative will tell you to-day, soon add its women to its voting force. The men who believe that each State must be left to do this for itself will soon find that the balance of power between the North and South is destroyed, unless the women of the South are brought forward to add to the political force of the South as the women of the North are being brought forward to add to the political force of the North.

This should not be acted upon as a partisan measure. We do not appeal to you as Republicans or as Democrats. We have among us Republicans and Democrats; we

have our party affiliations. We, of course, were reared with our brothers under the political belief and faith of our fathers, and probably as much influenced by that rearing as our brothers were. We shall go to strengthen both the political parties, neither one nor the other the more, probably. So that it is not as a partisan measure; it is as a just measure, which is our due, not because of what we are, gentlemen, but because of what you are, and because of what we are through you, of what you shall be through us; of what we, men and women, both are by virtue of our heritage and our one Father, our one mother eternal, the spirit created and progressive, that has thus far sustained us, and that will carry us and you forward to the action which we demand of you to take, and to the results which we anticipate will attend upon that action.

REMARKS BY MRS. HELEN M. GOUGAR.

Miss ANTHONY. I think I will call upon the other representative of the State of Indiana to speak now, Mrs. Helen M. Gougar, of La Fayette, Ind.

Mrs. GOUGAR. Gentlemen, we are here on behalf of the women citizens of this Republic, asking for political freedom. I maintain that there is no political question paramount to that of woman suffrage before the people of America to-day. Political parties would fain have us believe that tariff is the great question of the hour. Political parties know better. It is an insult to the intelligence of the present hour to say that when one-half the citizens of this Republic are denied a direct voice in making the laws under which they shall live, that tariff, or that the civil rights of the negro, or any other question that can be brought up is equal to the one of giving political freedom to women. So I come to ask you, as representative men, making laws to govern the women the same as the men of this country (and there is not a law that you make in the United States Congress in which woman has not an equal interest with man), to take the word "male" out of the constitutions of the United States and the several States, as you have taken the word "white" out, and give to us women a voice in the laws under which we live.

You ask me why I am inclined to be practical in my view of this question. In the first place, speaking from my own standpoint, I ask you to let me have a voice in the laws under which I shall live because the older empires of the earth are sending in upon our American shores a population drawn very largely from the asylums, yes, from the penitentiaries, the jails, and the poor-houses of the Old World. They are emptying those men upon our shores, and within a few months they are intrusted with the ballot, the law-making power in this Republic, and they and their representatives are seated in official and legislative positions. I, as an American-born woman, to-day enter my protest at being compelled to live under laws made by this class of men very largely, and myself being rendered utterly incapable of the protection that can only come from the ballot. While I would not have you take this right or privilege from those men whom we invite to our shores, I do ask you, in the face of this immense foreign immigration, to enfranchise the tax-paying, intelligent, moral, native-born women of America.

Miss ANTHONY. And foreign women too.

Mrs. GOUGAR. Miss Anthony suggests an amendment, and I indorse it most heartily, and foreign women too, because if we let a foreign man vote I say let the foreign woman vote. I am in favor of universal suffrage.

Gentlemen, I ask this as a matter of justice; I ask it because it is an insult to the intelligence of the present to draw the sex line upon any right whatever. I know there are many objections urged, and I am sure that you have considered this question; but I only make the demand from the standpoint, not of sex, but of humanity.

As a Northern woman, as a woman from Indiana, I know that we have the intelligent, thinking, cultured, pure, patriotic men and women with us. We have the women who are engaged in philanthropic enterprises. We have in our own State the signatures of over 5,000 of the school teachers asking for woman's ballot. I ask you if the United States Government does not need the voice of those 5,000 educated school teachers as much as it needs the voice of the 240 male criminals who are, on an average, sent out of the penitentiary of Indiana every year, who go to the ballot-box upon every question whatever, and make laws under which those school teachers must live, and under which the mothers of our State must keep their homes and rear their children?

On behalf of the mothers of this country I demand that their hands shall be loosened before the ballot-box, and that they shall have the privilege of throwing the mother heart into the laws that shall follow their sons not only to the age of majority that only has been made legal, but is never recognized, and so I ask you to let the mothers carry their influence in protecting laws around the footsteps of those boys, even after their hair has turned gray and they have seats in the United States Congress. I ask you to give them the power to throw protecting laws around those boys to the very confines of eternity. This can be done in no indirect way; it cannot be done by the

silent influence; it cannot be done by prayer. While I do not underestimate the power of prayer, I say give me my ballot on election day that shall send pure men, good men, intelligent men, statesmen, instead of the modern politician into our legislative halls. I would rather have that ballot on election day than the prayers of all the disfranchised women in the universe.

So I ask you to loosen our hands. I ask you to let us join with you in developing this science of human government. What is politics after all but the science of government? We are interested in these questions, and we are investigating them already. We have our opinions. Recently an able man has said that we have been grandly developed physically and mentally, but as a nation we are a political infant. So we are, gentlemen; we are to-day in America politically simply an infant. Why is it? It is because we have not recognized God's family plan in government—man and woman together. He created the male and female, and gave them dominion together. We have dominion in every other interest in society, and why shall we not stand shoulder to shoulder and have dominion in the science in government, in making the laws under which we shall live?

We are taxed to support this Government—this immense Capitol building is built largely from the industries of the tax-paying women of this country—and yet we are denied the slightest voice in distributing our taxes. Our foreparents did not object to taxation, but they did object to taxation without representation, and we, as thinking, industrious, active American women, object to taxation without representation. We are willing to contribute our share to the support of this Government, as we always have done; but we have a right to ask for our little yes and no in the form of the ballot so that we shall have a direct influence in distributing the taxes.

Gentlemen, I am amenable to the gallows and the penitentiary, and it is no more than right that I shall have a voice in framing the laws under which I shall be rewarded or punished. Am I asking too much of you as representative men of this great Government when I ask you to let me have a voice in making the laws under which I shall be rewarded or punished? It is written in the law of every State in this Union that a person in the courts shall have a jury of his peers, yet so long as the word "male" stands as it does in the Constitutions of the United States and the States no woman in any State of this Union can have a jury of her peers. I protest in the name of justice against going into the court-room and being compelled to run the gantlet of the gutter and of the saloon—yes, even of the police court and of the jail—as we are compelled to do to select a male jury to try the interests of women, whether relating to life, property, or reputation. So long as the word "male" is in our constitutions just so long we cannot have a jury of our peers in any State in the Union.

I ask that the women shall have the right of the ballot that they may go into our legislative halls and there provide for the prevention rather than the cure of crime. I ask you on behalf of the twelve hundred children under twelve years of age, who are in the poor-houses of Indiana, of the sixteen hundred in the poor-houses of Illinois, and on that average in every State in the Union, that you shall take the word "male" out of the constitutions and allow the women of this country to sit in legislative halls and provide homes for and look after the little waifs of society. There are hundreds of moral questions to-day requiring the assistance of the moral element of womanhood to help make the laws under which we shall live.

Gentlemen, the political party that lives in the future must fight the moral battles of humanity. The day of blood is passed; the day of brain and heart is upon us; and I ask you to let the moral constituency that resides in woman's nature be represented. Let me say right here that I do not believe that there is morality in sex, but the social customs have been such that woman has been held to a higher standard. May the day hasten when the social custom shall hold man to as high a moral standard as it to-day holds woman.

This is the condition of things. The political party that presumes to fight the moral battles of the future must have the women in its ranks. We are non-partisan, as has been well said by my friend from Indiana (Mrs. Sewall). We come Democrats, Republicans, and Greenbackers, and I expect if there were a half dozen other political parties some of us would belong to them. We ask this beneficent action upon your part because we believe that the intelligence and the justice of the hour is demanding it. We do not want a political party action. We want you to keep this question out of the canvass. We ask you in the name of justice and humanity alone, and not on the part of party.

I hold in my hand a petition sent from one district in the State of Illinois with the request that I bear it to you. Out of three hundred electors the names of two hundred stand in this petition that I shall leave in your hands. In this list stand not the wife-whippers, not the drunkards, not the dissolute, but every minister in that town, every editor in that town, every professional man in that town, every banker, and every prominent business man in that town of three hundred electors. I believe that

petitions could be rolled up in this way in every town in the Northern and in many of the Southern States. I leave this petition with you for your consideration.

Upon no question whatever has such a large number of petitions been sent as upon this demand for woman suffrage. You have the petitions in your hands, and I ask you in the name of justice and humanity not to let this Congress adjourn without action.

You ask us if we are impatient. Yes; we are impatient. Some of us may die, and I want our grand old standard-bearer, Susan B. Anthony, whose name will go down to history beside that of George Washington, Abraham Lincoln, and Wendell Phillips—I want that woman to go to Heaven a free angel from this Republic. The power lies in your hands to make us all free. May the blessing of God be upon the hearts of every one of you, gentlemen; may the scales of prejudice fall from your eyes, and may you, representing the Senate of the United States, have the grand honor of telegraphing to us, to the millions of waiting women from one end of this country to the other, that the sixteenth amendment has been submitted to the ratification of the several legislatures of our States striking the word "male" out of the constitutions; and that this shall be, as we promise it to be, a Government of the people, for the people, and by the people.

REMARKS BY MRS. ABIGAIL SCOTT DUNIWAY.

Miss ANTHONY. I now, gentlemen of the committee, introduce to you Mrs. Abigail Scott Duniway, from the extreme Northwest; and before she speaks, I wish to say that she has been the one canvasser in the great State of Oregon and Washington Territory, and that it is to Mrs. Duniway that the women of Washington Territory are more indebted than to all other influences for their enfranchisement.

Mrs. DUNIWAY. Gentlemen of the committee, do you think it possible that an agitation like this can go on and on forever without a victory? Do you not see that the golden moment has come for this grand committee to achieve immortality upon the grandest idea that has ever stirred the heart-beats of American citizens, and will you not in the magnanimity of noble purposes rise to meet the situation and accede to our demand, which in your hearts you must know is just?

I do not come before you, gentlemen, with the expectation to instruct you in regard to the laws of our country. The women around us are law-abiding women. They are the mothers, many of them, of true and noble men, the wives, many of them, of grand, free husbands, who are listening, watching, waiting eagerly for successful tidings of this great experiment.

There never was a grander theory of government than that of these United States. Never were grander principles enunciated upon any platform, never so grand before and never can be grander again, than the declaration that "all men," including of course all women, since women are amenable to the laws, "are created equal; that they are endowed by their Creator with certain inalienable rights * * * that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed."

Gentlemen, are we allowed the opportunity of consent? These women, who are here from Maine to Oregon, from the Straits of Fuca to the reefs of Florida, who, in their representative capacity, have come up here so often, augmented in their numbers year by year, looking with eyes of hope and hearts of faith, but oftentimes with hopes deferred upon the final solution of this great problem, which it is so much in your hands to hasten in its solution—these women are in earnest. My State is far away beyond the confines of the Rocky Mountains, away over beside the singing Pacific sea, but the spirit of liberty is among us there, and the public heart has been stirred. The hearts of our men have been moved to listen to our demands, and in Washington Territory, as one speaker has informed you, women to-day are endowed with full and free enfranchisement, and the rejoicing throughout that Territory is universal.

In Oregon men have also listened to our demand, and the legislature has in two successive sessions agreed upon a proposition to amend our State constitution, a proposition which will be submitted for ratification to our voters at the coming June election. It is simply a proposition declaring that the right of suffrage shall not hereafter be prohibited in the State of Oregon on account of sex. Your action in the Senate of the United States will greatly determine the action of the voters of Oregon on our, or rather on their, election day, for we stand before the public in the anomaly of petitioners upon a great question in which we in its final decision are allowed no voice, and we can only stand with expectant hearts and almost bated breath awaiting the action of men who are to make this decision.

We have great hope for our victory, because the men of the broad free West are grand, and chivalrous, and free. They have gone across the mighty continent with free steps; they have raised the standard of a new Pacific empire; they have imbibed the spirit of liberty with their very breath, and they have listened to us far in advance of many of the men of the older States who have not had their opportunity among the grand free wilds of nature for expansion.

So all of our leaders are with us to-day. You may go to either member of the Senate of the United States from Oregon, and while I cannot speak so positively for the senior member, as he came over here some years ago before the public were so well educated as now, I can and do proudly vouch for the late Senator-elect Dolph, who now has a seat upon the floor of the Senate, who is, heart and soul and hand and purse, in sympathy with this great movement for the enfranchisement of the women of Oregon. I would also be unjust to our worthy Representative in the lower House, Hon. M. C. George, did I not proudly speak his name in this great connection. Men of this class are with us, and without regard to party affiliations we know that they are upon our side. Our governor, our associate supreme judge for the district of the Pacific, all of these men, are leading in the grand free way that characterizes the men of the West in assisting in this work. But we have—alas, that I should be compelled to say it—a great many men who pay no heed whatever to this question. Men will be entitled to a voice in this decision who are not, like members of Congress, the picked men of the nation or the State, but men, many of whom cannot read, who will have an opportunity to decide this question as far as their ballots can go. These are they to whom the enlightened, educated motherhood of the State of Oregon must look largely for the decision.

This brings me to the grand point of our coming to Congress. Some of you say to us, "Why not leave this matter for settlement in the different States?" When we leave it for settlement in the different States we leave it just as I have told you, because of the constitutional provisions of our organic law we cannot do otherwise; but if the question were to be settled by the legislature of Oregon alone it would be settled now; and I, as a representative of that State only, would have no need of coming here; it would be settled just as it has been settled in Washington Territory; but when we come here to Congress it is the great nation asking you to take such legislative action in submitting an amendment to the Coustitution of the United States as shall recognize the equality of these women who are here; these women who have come here from all parts of the country, whose constituents are looking on while we are here before you. As we reflect that our feeblest words uttered before this committee will go to the confines of this nation and be cabled across the great Atlantic and around the globe, we realize that more and more prominently our cause is growing into public favor, and the time is just upon us when some decision must be made.

Gentlemen of the committee, will you not recognize the importance of the movement? Who among you will be our standard-bearer? Who among you will achieve immortality by standing up in these halls in which we are forbidden to speak, and in the magnanimity of your own free wills and noble hearts champion the woman's cause and make us before the law, as we of right ought now to be, free and independent?

REMARKS BY MRS. CAROLINE GILKEY ROGERS.

Miss ANTHONY. I now call upon Mrs. Caroline Gilkey Rogers, of Lausingburg, N. Y., to address the committee

Mrs. ROGERS. Mr. Chairman and gentlemen of the committee, in our efforts to secure the right of citizenship we appeal only to your sense of justice and love of fair dealing.

We ask for the ballot because it is the symbol of equality. There is no other recognized symbol of equality in this country. We ask for the ballot that we may be equal to man before the law. We urge a twofold right—our right to the Republic, the Republic's right to us. We believe the interests of the country are identical with the interests of all its citizens, including women, and that the Government can no longer afford to shut women out from the affairs of the State and nation, and wise men are beginning to know that they are needed in the Government; that they are needed where our laws are made as well as where they are violated.

Many admit the justice of our claim, but will say, Is it safe? Is it expedient? It is always safe to do right; it is always expedient to be just. Justice can never bring evil in its train.

The question is asked how and what would the women do in the State and nation? We do not pledge ourselves to anything. I claim that we cannot have a better government than that of the people. The present Government is of only a part of the people. We have not yet entered upon the system of higher arbitration, because the Government is of man only. If we had been marching along with you all this time I trust we should have reached a higher plane of civilization.

We believe that all the virtue of the world can take care of all the evil, and all the intelligence can take care of all the ignorance. Let us have all the virtue confront all the vice.

There is no need to do battle in this matter. In all kindness and gentleness we urge our claims. There is no need to declare war upon men, for the best of men in this country are with us heart and soul.

It is a common remark that unless some new element is infused into our political life our nation is doomed to destruction. What more fitting element than the noble type of American womanhood, who have taught our Presidents, Senators, and Congressmen the rudiments of all they know.

Think of all the foreigners and all our own native-born ignorant men who cannot write their own names or read the Declaration of Independence making laws for such women as Elizabeth Cady Stanton and Susan B. Anthony. Think of jurors drawn from these ranks to watch and try young girls for crimes often committed against them when the male criminal goes free. Think of a single one of these votes on election day outweighing all the women in the country. Is it not humiliating for me to sit, a political cipher, and see the colored man in my employ, to whom I have taught the alphabet, go out on election day and say by his vote what shall be done with my tax money. How would you like it?

When we think of the wives trampled on by husbands whom the law has taught them to regard as inferior beings, and of the mothers whose children are torn from their arms by the direct behest of the law at the bidding of a dead or living father, when we think of these things, our hearts ache with pity and indignation.

If mothers could only realize how the laws which they have no voice in making and no power to change affects them at every point, how they enter every door, whether palace or hovel, touch, limit, and bind, every article and inmate from the smallest child up, no woman, however shrinking and delicate, can escape it, they would get beyond the meaningless cry, "I have all the rights I want." Do these women know that in most States of the Union the shameful fact that no woman has any legal right to her own child, except it is born out of wedlock! In these States there is not a line of positive law to protect the mother; the father is the legal protector and guardian of the children.

Under the laws of most of the States to-day a husband may by his last will bequeath his child away from its mother, so that she might, if the guardian chose, never see it again.

The husband may have been a very bad man, and in a moment of anger made the will. The guardian he has appointed may turn out a malicious man, and take pleasure in tormenting the mother, or he may bring up the children in a way that the mother thinks ruinous to them, and she has no redress in law. Why do not all the fortunate mothers in the land cry out against such a law? Why do not all women say, "Inasmuch as the law has done this wrong unto the *least* of these my sisters it has done it unto *me*." It is true that men are almost always better than their laws, but while a bad law remains on the statute books it gives to any unscrupulous man a right to be as bad as the law.

It is often said to us when *all* the women ask for the ballot it will be granted. Did all the married women petition the legislatures of their States to secure to them the right to hold in their own name the property that belonged to them? To secure to the poor forsaken wife the right to her earnings?

All the women did not ask for these rights, but *all* accepted them with joy and gladness when they were obtained, and so it will be with the franchise. But woman's rights to self-government does not depend upon the numbers that demand it, but upon precisely the same principles that man claims it for himself.

Where did man get the authority that he now claims to govern one-half of humanity, from what power the right to place woman, his helpmeet in life, in an inferior position? Came it from nature? Nature made woman his superior when she made her his mother—his equal when she fitted her to hold the sacred position of wife. Did women meet in council and voluntarily give up all their claim to be their own lawmakers?

The power of the strong over the weak makes man the master. Yes, then, and then only, does he gain the authority.

It is all very well to say "Convert the women." While we most heartily wish they could all feel as we do, yet when it comes to the decision of this great question they are mere ciphers, for if this question is settled by the States it will be left to the voters, not to the women to decide. Or if suffrage comes to women through a sixteenth amendment to the national Constitution, it will be decided by legislatures elected by men. In neither case will women have an opportunity of passing upon the question. So reason tells us we must devote our best efforts to converting those to whom we must look for the removal of our disabilities, which now prevent our exercising the right of suffrage.

The arguments in favor of the enfranchisement of women are truths strong and unanswerable, and as old as the free institutions of our Government. The principle of "taxation without representation is tyranny," applies to women as well as men, and is as true to-day as it was a hundred years ago.

Our demand for the ballot is the great onward step of the century, and not, as some claim, the idiosyncracies of a few unbalanced minds.

Every argument that has been urged against this question of woman's suffrage has

been urged against every reform. Yet the reforms have fought their way onward and became a part of the glorious history of humanity.

So it will be with suffrage. "You can stop the crowing of the cock, but you cannot stop the dawn of the morning." And now, gentlemen, you are responsible, not for the laws you *find* on the statute books, but for those you *leave* there.

REMARKS BY MRS. MARY SEYMOUR HOWELL.

Miss ANTHONY. I now introduce to the committee Mrs. Mary Seymour Howell, the president of the Albany, N. Y., State society.

Mrs. HOWELL. Mr. Chairman and gentlemen of the committee: Miss Anthony gives me five minutes. I shall have to talk very rapidly. I ask you for the ballot because of the very first principle that is often repeated to you, that "taxation without representation is tyranny." I come from the city of Albany, where many of my sisters are taxed for millions of dollars. There are three or four women in the city of Albany who are worth their millions, and yet they have no voice in the laws that govern and control them. One of our great State senators has said that you cannot argue five minutes against woman suffrage without repudiating every principle that this great Republic is founded upon.

I ask you also for the ballot for the large class of women who are not taxed. They need it more than the women who are taxed. I have found in every work that I have conducted that because I am a woman I am not paid for that work as a man is paid for similar work.

You have heard, and perhaps some of you are thinking—I hope not—that women should be at home. I wish to say to you that there are millions of women in the United States who have no homes. There are millions of women who are trying to earn their bread and hold their purity sacred. For that class of women I appeal to you. In the city of Albany there are hundreds of women in our factories making the shirts that you can buy for $1 50 and $2, and all those women are paid for making the shirts is 4 cents apiece. There are in the State of New York 18,000 teachers. When I was a teacher and taught with gentlemen in our academies, I received about one-fourth of the pay because I happened to be a woman. I consider it an insult that forever burns in my soul, that I am to be handed a mere pittance in comparison with what man receives for same quality of work. When I was sent out by our superintendent of public instruction to hold conventions of teachers, as I have often done in our State of New York, and when I did one-third more work than the men teachers so sent out, but because I was a woman and had not the ballot I was only paid about half as much as the man; and saying that once to our superintendent of public instruction in Albany, he said, "Mrs. Howell, just as soon as you get the ballot and have a political influence in the work you will have the same pay as a man."

We ask for the ballot for that great army of fallen women who walk our streets and who break up our homes and ruin our husbands and our dear boys. We ask it for those women. The ballot will lift them up. Hundreds and thousands of women give up their purity for the sake of starving children and families. There is many a woman who goes to a life of degradation and pollution shedding burning tears over her 4-cent shirts.

We ask for the ballot for the good of the race. Huxley says, "admitting for the sake of argument that woman is the weaker, mentally and physically, for that very reason she should have the ballot and should have every help that the world can give her." When you debar from your councils and legislative halls the purity, the spirituality, and the love of woman then those legislative halls and those councils are apt to become coarse and brutal. God gave us to you to help you in this little journey to a better land, and by our love and our intellect to help to make our country pure and noble, and if you would have statesmen you must have *stateswomen* to bear them.

I ask you also for the ballot that I may decide what I am. I stand before you, but I do not know to-day whether I am legally a "person" according to the law. It has been decided in some States that we are not "persons." In the State of New York, in one village, it was decided that women are not inhabitants. So I should like to know whether I am a person, whether I am an inhabitant, and above all I ask you for the ballot that I may become a citizen of this great Republic.

Gentlemen, you see before you this great convention of women from the Atlantic slopes to the Pacific Ocean, from the North to the South. We are in dead earnest. A reform never goes backward. This is a question that is before the American nation. Will you do your duty and give us our liberty, or will you leave it for braver hearts to do what must be done? For, like our forefathers, we will ask until we have gained it.

Ever the world goes round and round;
Ever the truth comes uppermost; and ever is justice done.

REMARKS BY MRS. LILLIE DEVEREUX BLAKE.

Miss ANTHONY. I now have the pleasure of introducing to the committee Mrs. Lillie Devereux Blake, of New York. New York is a great State, and therefore it has three representatives here to-day.

Mrs. BLAKE. Mr. Chairman and gentlemen of the committee: A recent writer in an English magazine, in speaking of the great advantage which to-day flows to the laboring classes of that nation from having received the right of suffrage, made the statement that disfranchised classes are oppressed, not because there is any desire whatever to do injustice to them, but because they are forgotten. We have year after year and session after session of our legislatures and of our Congresses proved the correctness of this statement. While we have nothing to complain of in the courtesy which we receive in private life; still when we see masses of men assemble together for political action, whether it be of the nation or of the State, we find that the women are totaly forotten.

In the limited time that is mine I cannot go into any lengthy exposition upon this point. I will simply call your attention to the total forgetfulness of the Congress of the United States to the debt owed to the women of this nation during the war. You have passed a pension bill upon which there has been much comment throughout the nation, and yet, when an old army nurse applies for a pension, a woman who is broken down by her devotion to the nation in hospitals and upon the battle-field, she is met at the door of the Pension Bureau by this statement, "the Government has made no appropriation for the services of women in the war." One of these women is an old nurse whom some of you may remember, Mother Bickerdyke, who went out onto many a battle-field, when she was in the prime of life, twenty years ago, and at the risk of her life lifted men who were wounded, in her arms, and carried them to a place of safety. She is an old woman now, and where is she? What reward has the nation bestowed to her faithful services? The nation has a pension for every man who has served this nation, even down to the boy recruit who was out but three months; but Mother Bickerdyke, though her health has never been good since her service then, is earning her living at the wash-tub, a monument to the ingratitude of a Republic as great as was that when Belisarius begged in the streets of Rome.

I bring up this illustration alone out of innumerable others that are possible, to try to impress upon your minds that we are forgotten. It is not from any unkindness on your part. Who would think for one moment, looking upon the kindly faces of this committee, that any man on it would do an injustice to women, especially if she were old and feeble? But because we have no right to vote, as I said, our interests are overlooked and forgotten.

It is often said that we have too many voters; that the aggregate of vice and ignorance among us should not be increased by giving women the right of suffrage. I wish to remind you of the fact that in the enormous immigration that pours to our shores every year, numbering somewhere in the neighborhood of half a million, there come twice as many men as women. The figures for the last year were two hundred and twenty-three thousand men and one hundred and thirteen thousand women. What does this mean? It means a steady influx of this foreign element; it means a constant preponderance of the masculine over the feminine; and it means also, of course, a preponderance of the voting power of the foreigner as compared to the native born. To those who fear that our American institutions are threatened by this gigantic inroad of foreigners I commend the reflection that the best safegnard against any such preponderance of foreign nations or of foreign influence is to put the ballot in the hands of the American born women, and of all other women also, so that if the foreign born man overbalances us in numbers we shall be always in a preponderance on the side of the liberty which is secured by our institutions.

It is because, as many of my predecessors have said, of the different elements represented by the two sexes, that we are asking for this liberty. When I was recently in the capitol of my own State of New York, I was reminded there of the difference of temperament between the sexes by seeing how children act when coming to the doors of the capitol which have been constructed so that they are very hard to open. Whether that is because they want to keep us women out or not I am not able to say; but for some reason the doors are so constructed that it is nearly impossible to open them. I saw a number of little girls coming in through those doors—every child held the door for those who were to follow. A number of little boys followed just after, and every boy rushed through and let the door shut in the face of the one who was coming behind him. That is a good illustration of the different qualities of the sexes. Those boys were not unkind, they simply represented that onward push which is one of the grandest characteristics of your sex; and the little girls, on the other hand, represented that gentleness and thoughtfulness of others which is eminently a characteristic of women.

This woman element is needed in every branch of the Government. Look at the wholesale destruction of the forests throughout our nation, which has gone on until it brings direct destruction to the land on the lines of the great rivers of the West, and threatens us even in New York, with destroying at once the beauty and the usefulness of our far-famed Hudson. If women were in the Government do you not think they would protect the economic interests of the nation? They are the born and trained economists of the world, and when you call them to your assistance you will find an element that has not heretofore been felt with the weight which it deserves.

As we walk through the Capitol we are struck with the significance of the symbolism on every side; we view the adornments in the beautiful room, and we find here everywhere emblematically woman's figure. Here is woman representing even war, and there are women representing grace and loveliness and the fullness of the harvest; and, above all, they are extending their protecting arms over the little children. Gentlemen, I leave you under this symbolism, hoping that you will see in it the type of a coming day when we shall have women and men united together in the national councils in this great building.

REMARKS BY DR. CLEMENCE S. LOZIER.

Miss ANTHONY. I meant to have said, as I introduced Mrs. Blake, that sitting on the sofa is Dr. Clemence S. Lozier, who declines to speak, but I want her to stand up, because she represents New York City.

Dr. LOZIER. I thank you. I am very happy to be here, but I am not a fluent speaker. I feel in my heart that I know what justice means; that I know what mercy means, and in all my rounds of duty in my profession I am happy to extend not only food but shelter to many poor ones. The need of the ballot for working girls and those who pay no taxes is not understood. The Saviour said, seeing the poor widow cast her two mites, which make a farthing, into the public treasury, "This poor widow hath cast more in than all they which have cast into the treasury." I see this among the poor working girls of the city of New York, sick, in a little garret bedroom, perhaps, and although needing medical care and needing food, they will say to me, "above all things else, if I could only pay the rent." The rent of their little rooms goes into the coffers of their landlords and pays taxes. The poor women of the city of New York and everywhere are the grandest upholders of this Government. I believe they pay indirectly more taxes than the monopoly kings of our country. It is for them that I want the ballot.

REMARKS BY MRS. ELIZABETH BOYNTON HARBERT.

Miss ANTHONY. I now introduce to the committee Mrs. Elizabeth Boynton Harbert, of Illinois, and before Mrs. Harbert speaks I wish to say that for the last six years she has edited a department of the Chicago Inter-Ocean called the "Women's Kingdom."

Mrs. HARBERT. Mr. Chairman and honorable gentlemen of the committee, after the eloquent rhetoric to which you have listened I merely come in these five minutes with a plain statement of facts. Some friends have said, "Here is the same company of women that year after year besiege you with their petitions." We are here to-day in a representative capacity. From the great State of Illinois I come, representing 200,000 men and women of that State who have recorded their written petitions for woman's ballot, 90,000 of these being citizens under the law, male voters; those 90,000 having signed petitions for the right of women to vote on the temperance question; 90,000 women also signed those petitions; 50,000 men and women signed the petitions for the school vote, and nearly 60,000 more have signed petitions that the right of suffrage might be accorded to woman.

This growth of public sentiment has been occasioned by the needs of the children and the working women of that great State. I come here to ask you to make a niche in the statesmanship and legislation of the nation for the domestic interests of the people. You recognize that the masculine thought is more often turned to the material and political interests of the nation. I claim that the mother thought, the woman element needed, is to supplement the concurrent statesmanship of American men on political and industrial affairs with the domestic legislation of the nation.

There are good men and women who believe that women should use their influence merely through their social sphere. I believe both of the great parties are represented by us. You remember that a few weeks ago when there came across the country the news of the decision of the Supreme Court as regards the negro race the poli-

ticians sprang to the platform, and our editors hastened to their sanctums, to proclaim to the people that that did not interfere with the civil rights of the negro; that only their social rights were affected, and that the civil rights of man, those rights worth dying for, were not affected. Gentlemen, we who are trying to help the men in our municipal governments, who are trying to save the children from our poor-houses, begin to realize that whatever is good and essential for the liberty of the black man is good for the white woman and for all women. We are here to claim that whatever liberty has done for you it should be allowed to do for us. Take a single glance through the past; recognize the position of American manhood before the world to-day, and whatever liberty has done for you, liberty will surely do for the mothers of the race.

MRS. SARAH E. WALL.

Miss ANTHONY. Gentlemen of the committee, here is another woman I wish to show you, Sarah E. Wall, of Worcester, Mass., who, for the last twenty-five years, has resisted the tax-gatherer when he came around. I want you to look at her. She looks very harmless, but she will not pay a dollar of tax. She says when the Commonwealth of Massachusetts will give her the right of representation she will pay her taxes. I do not know exactly how it is now, but the assessor has left her name off the tax-list, and passed her by rather than have a lawsuit with her.

REMARKS BY MISS SUSAN B. ANTHONY.

Miss ANTHONY. I wish I could state the avocations and professions of the various women who have spoken in our convention during the last three days. I do not wish to speak disparagingly in regard to the men in Congress, but I doubt if a man on the floor of either house could have made a better speech than some of those which have been made by women during this convention. Twenty-six States and Territories are represented with live women, traveling all the way from Kansas, Arkansas, Oregon, and Washington Territory. It does seem to me that after all these years of coming up to this Capitol an impression should be made upon the minds of legislators that we are never to be silenced until we gain the demand. We have never had in the whole thirty years of our agitation so many States represented in any convention as we have had this year.

This fact shows the growth of public sentiment. Mrs. Duniway is here, all the way from Oregon, and you say, when Mrs. Duniway is doing so well up there, and is so hopeful of carrying the State of Oregon, why do not you all rest satisfied with that plan of gaining the suffrage? My answer is that I do not wish to see the women of the thirty-eight States of this Union compelled to leave their homes and canvass each State, school district by school district. It is asking too much of a moneyless class of people, disfranchised by the constitution of every State in the Union. The joint earnings of the marriage copartnership in all the States belong legally to the husband. If the wife goes outside the home to work, the law in most of the States permits her to own and control the money thus earned. We have not a single State in the Union where the wife's earnings inside the marriage copartnership are owned by her. Therefore, to ask the vast majority of women who are thus situated, without an independent dollar of their own, to make a canvass of the States is asking too much.

Mrs. GOUGAR. Why did they not ask the negro to do that?

Miss ANTHONY. Of course the negro was not asked to go begging the white man from school district to school district to get his ballot. If it was known that we could be driven to the ballot-box like a flock of sheep, and all vote for one party, there would be a bid made for us; but that is not done, because we cannot promise you any such thing; because we stand before you and honestly tell you that the women of this nation are educated equally with the men, and that they, too, have political opinions. There is not a woman on our platform, there is scarcely a woman in this city of Washington, whether the wife of a Senator or a Congressman—I do not believe you can find a score of women in the whole nation—who have not opinions on the pending Presidential election. We all have opinions; we all have parties. Some of us like one party and one candidate and some another.

Therefore we cannot promise you that women will vote as a unit when they are enfranchised. Suppose the Democrats shall put a woman-suffrage plank in their platform in their Presidential convention, and nominate an open and avowed friend of woman suffrage to stand upon that platform; we cannot pledge you that all the women of this nation will work for the success of that party, nor can I pledge you

that they will all vote for the Republican party if it should be the one to take the lead in their enfranchisement. Our women will not toe a mark anywhere; they will think and act for themselves, and when they are enfranchised they will divide upon all political questions, as do intelligent, educated men.

I have tried the experiment of canvassing four States prior to Oregon, and in each State with the best canvass that it was possible for us to make we obtained a vote of one-third. One man out of every three men voted for the enfranchisement of the women of their households, while two voted against it. But we are proud to say that our splendid minority is always composed of the very best men of the State, and I think Senator Palmer will agree with me that the forty thousand men of Michigan who voted for the enfranchisement of the women of his State were really the picked men in intelligence, in culture, in morals, in standing, and in every direction.

It is too much to say that the majority of the voters in any State are superior, educated, and capable, or that they investigate every question thoroughly and cast the ballot thereon intelligently. We all know that the majority of the voters of any State are not of that stamp. The vast masses of the people, the laboring classes, have all they can do in their struggle to get food and shelter for their families. They have very little time or opportunity to study great questions of constitutional law.

Because of this impossibility for women to canvass the States over and over to educate the rank and file of the voters we come to you to ask you to make it possible for the legislatures of the thirty-eight States to settle the question, where we shall have a few representative men assembled before whom we can make our appeals and arguments.

This method of settling the question by the legislatures is just as much in the line of States' rights as is that of the popular vote. The one question before you is, will you insist that a majority of the individual voters of every State must be converted before its women shall have the right to vote, or will you allow the matter to be settled by the representative men in the legislatures of the several States? You need not fear that we shall get suffrage too quickly if Congress shall submit the proposition, for even then we shall have a hard time in going from legislature to legislature to secure the two-thirds votes of three-fourths of the States, necessary to ratify the amendment. It may take twenty years after Congress has taken the initiative step to make action by the State legislatures possible.

I pray you, gentlemen, that you will make your report to the Senate speedily. I know you are ready to make a favorable one. Some of our speakers may not have known this as well as I. I ask you to make a report and to bring it to a discussion and a vote on the floor of the Senate.

You ask me if we want to press this question to a vote, provided there is not a majority to carry it. I say yes, because we want the reflex influence of the discussion and of the opinions of Senators to go back into the States to help us to educate the people of the States.

Senator LAPHAM. It would require a two-thirds vote in both the House and the Senate to submit the amendment to the State legislatures for ratification.

Miss ANTHONY. I know that it requires a two-thirds vote of both Houses. But still, I repeat, even if you cannot get the two-thirds vote, we ask you to report the bill and bring it to a discussion and a vote at the earliest day possible. We feel that this question should be brought before Congress at every session. We ask this little attention from Congressmen whose salaries are paid from the taxes; women do their share for the support of this great Government. We think we are entitled to two or three days of each session of Congress in both the Senate and House. Therefore I ask of you to help us to a discussion in the Senate this session. There is no reason why the Senate, composed of seventy-six of the most intelligent and liberty-loving men of the nation, shall not pass the resolution by a two-thirds vote. I really believe it will do so if the friends on this committee and on the floor of the Senate will champion the measure as earnestly as if it were to benefit themselves instead of their mothers and sisters.

Gentlemen, I thank you for this hearing granted, and I hope the telegraph wires will soon tell us that your report is presented, and that a discussion is inaugurated on the floor of the Senate.

[Senate Mis. Doc. No. 74, Forty-seventh Congress, first session.]

ARGUMENTS OF THE WOMAN-SUFFRAGE DELEGATES BEFORE THE COMMITTEE ON THE JUDICIARY OF THE UNITED STATES SENATE, JANUARY 23, 1880.

MARCH 30, 1882.—Reported from the Committee on the Judiciary, ordered to be printed for the use of the committee, and recommitted.

THE COMMITTEE ON THE JUDICIARY,
UNITED STATES SENATE,
Friday, January 23, 1880.

The committee assembled at half-past 10 o'clock a. m.

Present, Mr. Thurman, chairman, Mr. McDonald, Mr. Bayard, Mr. Davis of Illinois, Mr. Edmunds.

Also Mrs. Zerelda G. Wallace, of Indiana; Mrs. Elizabeth L. Saxon, of Louisiana; Mrs. Mary A. Stewart, of Delaware; Mrs. Lucinda B. Chandler, of Pennsylvania; Mrs. Julia Smith Parker, of Glastonbury, Conn.; Mrs. Nancy R. Allen, of Iowa; Miss Susan B. Anthony, of New York; Mrs. Sara A. Spencer, of the city of Washington, and others, delegates to the twelfth Washington convention of the National Woman-Suffrage Association, held January 21 and 22, 1880.

The CHAIRMAN. Several members of the committee are unable to be here. Mr. Lamar is detained at his home in Mississippi by sickness; Mr. Carpenter is confined to his room by sickness; Mr. Conkling has been unwell; I do not know how he is this morning; and Mr. Garland is chairman of the Committee on Territories, which has a meeting this morning that he could not omit to attend. I do not think we are likely to have any more members of the committee than are here now, and we will hear you, ladies.

REMARKS BY MRS. ZERELDA G. WALLACE, OF INDIANA.

Mrs. WALLACE. Mr. Chairman and gentlemen of the committee: It is scarcely necessary to recite that there is not an effect without a cause. Therefore it would be well for the statesmen of this nation to ask themselves the question, What has brought the women from all parts of this nation to the capital at this time; the wives and mothers, and sisters; the home-loving, law-abiding women? What has been the strong motive that has taken us away from the quiet and comfort of our own homes and brought us before you to-day? As an answer partly to that question, I will read an extract from a speech made by one of Indiana's statesmen, and probably if I tell you his name his sentiments, may have some weight with you. He found out by experience and gave us the benefit of his experience, and it is what we are rapidly learning:

"You can go to meetings; you can vote resolutions; you can attend great demonstrations on the street; but, after all, the only occasion where the American citizen expresses his acts, his opinion, and his power is at the ballot-box; and that little ballot that he drops in there is the written sentiment of the times, and it is the power that he has as a citizen of this great Republic."

That is the reason why we are here; that is the reason why we want to vote. We are no seditious women, clamoring for any peculiar rights, but we are patient women. It is not the woman question that brings us before you to-day; it is the human question that underlies this movement among the women of this nation; it is for God, and home, and native land. We love and appreciate our country; we value the institutions of our country. We realize that we owe great obligations to the men of this nation for what they have done. We realize that to their strength we owe the subjugation of all the material forces of the universe which give us comfort and luxury in our homes. We realize that to their brains we owe the machinery that gives us leisure for intellectual culture and achievement. We realize that it is to their education we owe the opening of our colleges and the establishment of our public schools, which give us these great and glorious privileges.

This movement is the legitimate result of this development, of this enlightenment, and of the suffering that woman has undergone in the ages past. We find ourselves hedged in at every effort we make as mothers for the amelioration of society, as philanthropists, as Christians.

A short time ago I went before the legislature of Indiana with a petition signed by 25,000 women, the best women in the State. I appeal to the memory of Judge McDonald to substantiate the truth of what I say. Judge McDonald knows that I am a home-loving, law-abiding, tax-paying woman of Indiana, and have been for fifty

years. When I went before our legislature and found that one hundred of the vilest men in our State, merely by the possession of the ballot, had more influence with the law-makers of our land than the wives and mothers of the nation, it was a revelation that was perfectly startling.

You must admit that in popular government the ballot is the most potent means of all moral and social reforms. As members of society, as those who are deeply interested in the promotion of good morals, of virtue, and of the proper protection of men from the consequences of their own vices, and of the protection of women, too, we are deeply interested in all the social problems with which you have grappled so long unsuccessfully. We do not intend to depreciate your efforts, but you have attempted to do an impossible thing. You have attempted to represent the whole by one-half; and we come to you to-day for a recognition of the fact that humanity is not a unit; that it is a unity; and because we are one-half that go to make up that grand unity we come before you to-day and ask you to recognize our rights as citizens of this Republic.

We know that many of us lay ourselves liable to contumely and ridicule. We have to meet sneers; but we are determined that in the defense of right we will ignore everything but what we feel to be our duty.

We do not come here as agitators, or aimless, dissatisfied, unhappy women by any means; but we come as human beings, recognizing our responsibility to God for the advantages that have come to us in the development of the ages. We wish to discharge that responsibility faithfully, effectually, and conscientiously, and we cannot do it under our form of government, hedged in as we are by the lack of a power which is such a mighty engine in our form of government for every means of work.

I say to you, then, we come as one-half of the great whole. There is an essential difference in the sexes. Mr. Parkman labored very hard to prove what no one would deny, that there is an essential difference in the sexes, and it is because of that very differentiation, the union of which in home, the recognition of which in society, brings the greatest happiness, the recognition of which in the church brings the greatest power and influence for good, and the recognition of which in the Government would enable us finally, as near as it is possible for humanity, to perfect our form of government. Probably we can never have a perfect form of government, but the nearer we approximate to the divine the nearer will we attain to perfection; and the divine government recognizes neither caste, class, sex, nor nationality. The nearer we approach to that divine ideal the nearer we will come to realizing our hopes of finally securing at least the most perfect form of human government that it is posssible for us to secure.

I do not wish to trespass upon your time, but I have felt that this movement is not understood by a great majority of people. They think that we are unhappy, that we are dissatisfied, that we are restive. That is not the case. When we look over the statistics of our State and find that 60 per cent. of all the crime is the result of drunkenness; when we find that 60 per cent. of the orphan children that fill our pauper homes are the children of drunken parents; when we find that after a certain age the daughters of those fathers who were made paupers and drunkards by the approbation and sanction and under the seal of the Government, go to supply our houses of prostitution, and when we find that the sons of these fathers go to fill up our jails and our penitentiaries, and that the sober, law-abiding men, the pains-taking, economical, and many of them widowed wives of this nation have to pay taxes and bear the expenses incurred by such legislation, do you wonder, gentlemen, that we at least want to try our hand and see what we can do? We may not be able to bring about that Utopian form of government which we all desire, but we can at least make an effort. Under our form of government the ballot is our right; it is just and proper. When you debate about the expediency of any matter you have no right to say that it is inexpedient to do right. Do right and leave the result to God. You will have to decide between one of two things: either you have no claim under our form of Constitution for the privileges which you enjoy, or you will have to say that we are neither citizens nor persons.

Realizing this fact, and the deep interest that we take in the successful issue of this experiment that humanity is making for self-government, and realizing the fact that the ballot never can be given to us under more favorable circumstances, and believing that here on this continent is to be wrought out the great problem of man's ability to govern himself—and when I say man I use the word in the generic sense—that humanity here is to work out the great problems of self-government and development, and recognizing, as I said a few minutes ago, that we are one-half of the great whole, we feel that we ought to be heard when we come before you and make the plea that we make to-day.

REMARKS BY MRS. JULIA SMITH PARKER, OF GLASTONBURY, CONN.

Mrs. PARKER. Gentlemen: You may be surprised, and not so much surprised as I am, to see a woman of over four-score years of age appear before you at this time. She came into the world and reached years of maturity and discretion before any person in this room was born. She now comes before you to plead that she can vote and have all the privileges that men have. She has suffered so much individually that she thought when she was young she had no right to speak before the men; but still she had courage to get an education equal to that of any man at the college, and she had to suffer a great deal on that account. She went to New Haven to school, and it was noised that she had studied the languages. It was such an astonishing thing for girls at that time to have the advantages of education that I had absolutely to go to cotillion parties to let people see that I had common sense. [Laughter.]

She has suffered; she had to pay money. She has had to pay $200 a year in taxes without the least privilege of knowing what becomes of it. She does not know but that it goes to support grog-shops. She knows nothing about it. She has had to suffer her cows to be sold at the sign-post six times. She suffered her meadow land to be sold, worth $2,000, for a tax of less than $50. If she could vote as the men do she would not have suffered this insult; and so much would not have been said against her as has been said if men did not have the whole power. I was told that they had the power to take anything that I owned if I would not exert myself to pay the money. I felt that I ought to have some little voice in determining what should be done with what I paid. I felt that I ought to own my own property; that it ought not to be in these men's hands; and I now come to plead that I may have the same privileges before the law that men have. I have seen what a difference there is, when I have had my cows sold, by having a voter to take my part.

I have come from an obscure town (I cannot say that it is obscure exactly) on the banks of the Connecticut, where I was born. I was brought up on a farm. I never had an idea that it could be possible that I should ever come all the way to Washington to speak before those who had not come into existence when I was born. Now, I plead that there may be a sixteenth amendment, and that women may be allowed the privilege of owning their own property. That is what I have taken pains to accomplish. I have suffered so much myself that I felt it might have some effect to plead before this honorable committee. I thank you, gentlemen, for hearing me so kindly.

REMARKS BY MRS. ELIZABETH L. SAXON, OF LOUISIANA.

Mrs. SAXON. Gentlemen: I almost feel that after Mrs. Wallace's plea there is scarcely a necessity for me to say anything; she echoed my own feelings so entirely. I come from the extreme South, she from the West. In this delegation, and in the convention which has just been held in this city, women have come together who never met before. People have asked me why I came. I care nothing for suffrage so far as to stand beside men, or rush to the polls, or take any privilege outside of my home, only, as Mrs. Wallace says, for humanity. Years ago, when a little child, I lost my mother, and I was brought up by a man. If I have not a man's brain I had at least a man's instruction. He taught me that to work in the cause of reform for women was just as great as to work in the cause of reform for men. But in every effort I made in the cause of reform I was combated in one direction or another. I never took part with the suffragists, I never realized the importance of their cause, until we were beaten back on every side in the work of reform. If we attempted to put women in charge of prisons, believing that wherever woman sins and suffers women should be there to teach, help, and guide, every place was in the hands of men. If we made an effort to get women on the school boards we were combated and could do nothing. Every place seemed to be changed, when there were good men in those places, by changes of politics, and the mothers of the land, having had to prostrate themselves as beggars, if not in fact, really in sentiment and feeling, have become at last almost desperate.

In the State of Texas I had a niece living whose father was an inmate of a lunatic asylum. She exerted as wide an influence in the State of Texas as any woman there. I allude to Miss Mollie Moore, who was the ward of Mr. Cushing. I give this illustration as a reason why Southern women are taking part in this movement. Mr. Wallace had charge of that lunatic asylum for years. He was a good, honorable, able man. Every one was endeared to him; every one appreciated him; the State appreciated him as superintendent of this asylum.

When a political change was made and Governor Robinson came in, Dr. Wallace was ousted for political purposes. It almost broke the hearts of some of the women who had sons, daughters, or husbands there. They determined at once to try to seek

some redress and have him reinstated. It was impossible. He was out, and what could we do? I do not know that we could reach a case like that; but such cases have stirred the women of the whole land, for the reason that when they try to do good, or want to help in the cause of humanity, they are combated so bitterly and persistently.

I leave it to older and abler women, who have labored in this cause so long, to prove whether it is or is not constitutional to give the ballot to women.

A gentleman said to me a few days ago, "These women want to marry." I am married; I am a mother; and in our home the sons and brothers are all standing like a wall of steel at my back. I have cast aside every prejudice of the past. They lie like rotted hulks behind me.

After the fever of 1878, when our constitutional convention was going to convene, I broke the agony and grief of my own heart, for one of my children died, and took part in the suffrage movement in Louisiana, with the wife of Chief-Justice Merrick, Mrs. Sarah A. Dorsey, and Mrs. Harriet Keatinge, of New York, the niece of Mr. Lozier. These three ladies aided me faithfully and ably. When they found we would be received, I went before the convention. I went to Lieutenant-Governor Wiltz, and asked him if he would present or consider a petition which I wished to bring before the convention. He read the petition. One clause of our State law is that no woman can sign a will. We will have that question decided before the meeting of the next legislature. Some ladies donated property to an asylum. They wrote the will and signed it themselves, and it was null and void, because the signers were women. They not knowing the law, believed that they were human beings, and signed it. That clause, perhaps, will be wiped out. Many gentlemen signed the petition on that account. I took the paper around myself. Governor Wiltz, then lieutenant-governor, told me he would present the petition. He was elected president of the convention. I presented my first petition, signed by the best names in the city of New Orleans and in the State.

I had the names of seven of the most prominent physicians there, leading with the name of Dr. Logan, and many men, seeing the name of Dr. Samuel Logan, also signed it. I went to all the different physicians and ministers. Three prominent ministers signed it for moral purposes alone. When Mrs. Dorsey was on her dying bed the last time she ever signed her name was to a letter to go before that convention. No one believed she would die. Mrs. Merrick and myself went before the convention. I was invited before the committee on the judiciary. I made an impression favorable enough there to be invited before the convention with these ladies. I addressed the convention. We made the petition then that we make here; that we, the mothers of the land, are barred on every side in the cause of reform. I have strived hard in the work of reform for women. I pledged my father on his dying bed that I would never cease that work until woman stood with man equal before the law, so far as my efforts could accomplish it. Finding myself baffled in that work, I could only take the course which we have adopted, and urge the proposition of the sixteenth amendment.

I beg of you, gentlemen, to consider this question apart from the manner in which it was formerly considered. We, as the women of the nation, as the mothers, as the wives, have a right to be heard, it seems to me, before the nation. We represent precisely the position of the colonies when they plead, and, in the words of Patrick Henry, they were "spurned with contempt from the foot of the throne." We have been jeered and laughed at and ridiculed; but this question has passed out of the region of ridicule.

The moral force inheres in woman and in man alike, and unless we use all the moral power of the Government we certainly cannot exist as a Government.

We talk of centralization, we talk of division; we have the seeds of decay in our Government, and unless right soon we use the moral force and bring it forward in all its strength and bearing, we certainly cannot exist as a happy nation. We do not exist as a happy nation now. This clamor for woman's suffrage, for woman's rights, for equal representation, is extending all over the land.

I plead because my work has been combatted in the cause of reform everywhere that I have tried to accomplish anything. The children that fill the houses of prostitution are not of foreign blood and race. They come from sweet American homes, and for every woman that went down some mother's heart broke. I plead by the power of the ballot to be allowed to help reform women and benefit mankind.

REMARKS OF MRS. MARY A. STEWART, OF DELAWARE.

Mrs. STEWART: I come from a small State, but one that is represented in this Congress, I consider, by some of the ablest men in the land. Our State, though small, has heretofore possessed and to-day possesses brains. Our sons have no more right to brains than our daughters, yet we are tied down by every chain that could bind the Georgian slave before the war. Aye, we are worse slaves, because the Georgian slave could go to the sale block and there be sold. The woman of Delaware must submit to her chains, as there is no sale for her; she is of no account.

Woman from all time has occupied the highest positions in the world. She is just as competent to-day as she was hundreds of years ago. We are taxed without representation; there is no mistake about that. The colonies screamed that to England; Parliament screamed back, "Be still; long live the king, and we will help you." Did the colonies submit? They did not. Will the women of this country submit? They will not. Mark me, we are the sisters of those fighting Revolutionary men; we are the daughters of the fathers who sang back to England that they would not submit. Then, if the same blood courses in our veins that courses in yours, dare you expect us to submit?

The white men of this country have thrown out upon us, the women, a race inferior, you must admit, to your daughters, and yet that race has the ballot, and why? He has a right to it; he earned and paid for it with his blood. Whose blood paid for yours? Not your blood; it was the blood of your forefathers; and were they not our forefathers? Does a man earn a hundred thousand dollars and lie down and die, saying, "It is all my boys'?" Not a bit of it. He dies saying, "Let my children, be they cripples, be they idiots, be they boys, or be they girls, inherit all my property alike." Then let us inherit the sweet boon of the ballot alike.

When our fathers were driving the great ship of state we were willing to ride as deck or cabin passengers, just as we felt disposed; we had nothing to say; but to-day the boys are about to run the ship aground, and it is high time that the mothers should be asking, "What do you mean to do?" It is high time that the mothers should be demanding what they should long since have had.

In our own little State the laws have been very much modified in regard to women. My father was the first man to blot out the old English law allowing the eldest son the right of inheritance to the real estate. He took the first step, and like all those who take first steps in improvement and reform he received a mountain of curses from the oldest male heirs; but it did not matter to him.

Since 1868 I have, by my own individual efforts, by the use of hard-earned money, gone to our legislature time after time and have had this law and that law passed for the benefit of the women; and the same little ship of state has sailed on. To-day our men are just as well satisfied with the laws of our State for the benefit of women in force as they were years ago. In our State a woman has a right to make a will. In our State she can hold bonds and mortgages as her own. In our State she has a right to her own property. She cannot sell it, though, if it is real estate, simply because the moment she marries her husband has a life-time right. The woman does not grumble at that; but still when he dies owning real estate, she gets only the rental value of one-third, which is called the widow's dower. Now I think the man ought to have the rental value of one-third of the woman's maiden property or real estate, and it ought to be called the widower's dower. It would be just as fair for one as for the other. All that I want is equality.

The women of our State, as I said before, are taxed without representation. The tax-gatherer comes every year and demands taxes. For twenty years have I paid tax under protest, and if I live twenty years longer I shall pay it under protest every time. The tax-gatherer came to my place not long since. "Well," said I, "good morning, sir." Said he, "Good morning." He smiled and said, "I have come bothering you." Said I, "I know your face well. You have come to get a right nice little woman's tongue-lashing." Said he, "I suppose so, but if you will just pay your tax I will leave." I paid the tax, "But," said I, "remember I pay it under protest, and if I ever pay another tax I intend to have the protest written and make the tax-gatherer sign it before I pay the tax, and if he will not sign that protest then I shall not pay the tax, and there will be a fight at once." Said he, "Why do you keep all the time protesting against paying this small tax?" Said I, "Why do you pay your tax?" "Well," said he, "I would not pay it if I did not vote." Said I, "That is the very reason why I do not want to pay it. I cannot vote and I do not want to pay it." Now the women have no right when election day comes around. Who stay at home from the election? The women and the black and white men who have been to the whipping-post. Nice company to put your wives and daughters in.

It is said that the women do not want to vote. Here is an array of women. Every woman sitting here wants to vote, and must we be debarred the privilege of voting because some luxurious woman, rolling around in her carriage and pair in her little downy nest that some good, benevolent man has provided for her, does not want to vote?

There was a society that existed up in the State of New York called the Covenanters that never voted. A man who belonged to that sect or society, a man whiter-haired than any of you, said to me, "I never voted. I never intended to vote. I never felt that I could conscientiously support a Government that had its Constitution blotted and blackened with the word 'slave,' and I never did vote until after the abolition of slavery." Now, were all you men disfranchised because that class or sect up in New York would not vote? Did you all pay your taxes and stay at home and refrain from voting because the Covenanters did not vote? Not a bit of it. You went to the election and told them to stay at home if they wanted to, but that you,

as citizens, were going to take care of yourselves. That was right. We, as citizens, want to take care of ourselves.

One more thought, and I will be through. The fourteenth and fifteenth amendments give the right of suffrage to women, so far as I know, although you learned men perhaps see a little differently. I see through the glass dimly; you may see through it after it is polished up. The fourteenth and fifteenth amendments, in my opinion, and in the opinion of a great many smart men in the country, and smart women, too, give the right to women to vote without any "ifs" or "ands" about it, and the United States protects us in it; but there are a few who construe the law to suit themselves, and say that those amendments do not mean that, because the Congress that passed the fourteenth and fifteenth amendments did not mean to do that. Well, the Congress that passed them were mean enough for anything if they did not mean to do that. Let the wise Congress of to-day take the eighth chapter and the fourth verse of the Psalms, which says, "What is man, that Thou art mindful of him?" and amend it by adding, "What is woman, that they never thought of her?"

REMARKS BY MRS. LUCINDA B. CHANDLER, OF PENNSYLVANIA.

Mrs. CHANDLER. Gentlemen, it will be conceded that the progress of civilization, all that lifts humanity above a groveling, sensual, depraved state, is marked by the position, intelligence, and culture of women. Perhaps you think that American women have no rightful claim to present; but American women and mothers do claim that they should have the power to protect their children, not only at the hearthstone, but to supervise their education. It is neither presuming nor unwomanly for the mothers and women of the land to claim that they are competent and best fitted, and that it rightfully belongs to them to take part in the management and control of the schools, and the instruction, both intellectual and moral, of their children, and that in penal, eleemosynary, or reformatory institutions women should have positions as inspectors of prisons, physicians, directors, and superintendents.

I have here a brief report from an association which sent me as a delegate to the National Woman Suffrage Convention, in which it is stated that women in Pennsylvania can be elected as directors on school boards or superintendents of schools, but cannot help to elect those officers. It must very readily occur to your minds that when women take such interest in the schools as mothers must needs take they must feel many a wish to control the election of the officers, superintendents, and managers of the schools. The ladies here from New York City could, if they had time, give you much testimony in regard to the management of schools in New York City, and the need there of woman's love and woman's power in the schools and on the school boards. I am also authorized by the association which sent me here to report that the woman-suffragists and some other woman organizations of the city of Philadelphia have condemned in resolution the action of the governor a year ago, I think, in vetoing a bill which passed largely both houses of the legislature to appoint women inspectors of prisons. On such questions woman feels the need of the ballot.

The mothers of this land, having breathed the air of freedom and received the benefits of education, have come to see the necessity of better conditions to fulfill their divinely appointed and universally recognized office. The mothers of this land claim that they have a right to assist in making the laws which control the social relations. We are under the laws inherited from barbarism. They are not the conditions suited to the best exercise of the office of woman, and the women desire the ballot to purge society of the vices that are sure to disintegrate the home, the State, the nation.

I shall not occupy your time further this morning. I only present briefly the mother's claim, as it is so universally conceded. We now have in our schools a very large majority of women teachers, and it seems to me no one can but recognize the fact that mothers, through their experience in the family, mothers who are at all competent and fit to fulfill their position as mothers in the family, are best fitted to understand the needs and at least should have an equal voice in directing the management of the schools, and also the management of penal and reformatory institutions.

I was in hopes that Mrs. Wallace would give you the testimony she gave us in the convention of the wonderful, amazing good that was accomplished in a reformatory institution where an incorrigible woman was taken from the men's prison and became not only very tractable, but very helpful in an institution under the influence and management of women. That reformatory institution is managed wholly by women. There is not a man, Mrs. Wallace says, in the building, except the engineer who controls the fire department. Under a management wholly by women, the institution is a very great success. We feel sure that in many ways the influence and power that the mothers bring would tend to convert many conditions that are now tending to destruction through vices, would tend to elevate us morally, purify us, bring us still higher in the standard of humanity, and make us what we ought to be, a holy as well as a happy nation.

REMARKS BY MRS. SARA A. SPENCER, OF WASHINGTON.

Mrs. SPENCER. Miss Susan B. Anthony was chosen to present the constitutional argument in our case before the committee. Unless there is more important business for the individual members of the committee than the protection of one-half of our population, I trust that the limit fixed for our hearing will be extended.

The CHAIRMAN. Miss Anthony is entitled to an hour.

Mrs. SPENCER. Good. Miss Anthony is from the United States; the whole United States claim her.

Mrs. ALLEN. I have made arrangements with Miss Anthony to say all that I feel it necessary for me to say at this time.

Mrs. SPENCER. I have been so informed.

REMARKS BY MRS. NANCY R. ALLEN, OF IOWA.

Mrs. ALLEN. Mr. Chairman and gentlemen of the Judiciary Committee: I am not a State representative, but I am a representative of a large class of women, citizens of Iowa, who are heavy tax-payers. That is a subject which we are very seriously contemplating at this time. There is now a petition being circulated throughout our State, to be presented to the legislature, praying that women be exempted from taxation until they have some voice in the management of local affairs and the affairs of the State. You may ask, "Do not your husbands protect you? Are not all the men protecting you?" We answer that our husbands are grand, noble men, who are willing to do all they can for us, but there are many who have no husbands, and who own a great deal of property in the State of Iowa. Particularly in great moral reforms the women there feel the need of the ballot. By presenting long petitions to the legislature they have succeeded in having better temperance laws enacted, but the men have failed to elect officials who will enforce those laws. Consequently they have become as dead letters upon the statute-books.

I would refer again to taxes. I have a list showing that in my city three women pay more taxes than all the city officials included. Those women are good temperance women. Our city council is composed almost entirely of saloon men and those who visit saloons and brewery men. There are some good men, but the good men being in the minority, the voices of these women are but little regarded. All these officials are paid, and we have to help support them. All that we ask is an equality of rights. As Sumner said, "Equality of rights is the first of rights." If we can only be equal with man under the law it is all that we ask. We do not propose to relinquish our domestic circles; in fact, they are too dear to us for that; they are dear to us as life itself; but we do ask that we may be permitted to be represented. Equality of taxation without representation is tyranny.

REMARKS BY MISS SUSAN B. ANTHONY, OF NEW YORK.

Miss ANTHONY. Mr. Chairman and gentlemen: Mrs. Spencer said that I would make an argument. I do not propose to do so, because I take it for granted that the members of this committee understand that we have all the argument on our side, and such an argument would be simply a series of platitudes and maxims of government. The theory of this Government from the beginning has been perfect equality to all the people. That is shown by every one of the fundamental principles, which I need not stop to repeat. Such being the theory, the application would be, of course, that all persons not having forfeited their right to representation in the Government should be possessed of it at the age of twenty-one. But instead of adopting a practice in conformity with the theory of our Government, we began first by saying that all men of property were the people of the nation upon whom the Constitution conferred equality of rights. The next step was that all white men were the people to whom should be practically applied the fundamental theories. There we halt to-day and stand at a deadlock so far as the application of our theory may go. We women have been standing before the American Republic for thirty years asking the men to take yet one step further and extend the practical application of the theory of equality of rights to all the people to the other half of the people, the women. That is all that I stand here to-day to attempt to demand.

Of course, I take it for granted that the committee are in sympathy at least with the reports of the Judiciary Committees presented both in the Senate and the House. I remember that after the adoption of the fourteenth and fifteenth amendments Senator Edmunds reported on the petition of the ten thousand foreign-born citizens of Rhode Island who were denied equality of rights in Rhode Island simply because of

their foreign birth; and in that report held that the amendments were enacted and attached to the Constitution simply for men of color, and therefore that their provisions could not be so construed as to bring within their purview the men of foreign birth in Rhode Island. Then the House Committee on the Judiciary, with Judge Bingham, of Ohio, at its head, made a similar report upon our petitions, holding that because those amendments were made essentially with the black men in view, therefore their provisions could not be extended to the women citizens of this country or to any class except men citizens of color.

I voted in the State of New York in 1872 under the construction of those amendments, which we felt to be the true one, that all persons born in the United States, or any State thereof, and under the jurisdiction of the United States, were citizens, and entitled to equality of rights, and that no State could deprive them of their equality of rights. I found three young men, inspectors of election, who were simple enough to read the Constitution and understand it in accordance with what was the letter and what should have been its spirit. Then, as you will remember, I was prosecuted by the officers of the Federal court, and the cause was carried through the different courts in the State of New York, in the northern district, and at last I was brought to trial at Canandaigua. When Mr. Justice Hunt was brought from the Supreme bench to sit upon that trial, he wrested my case from the hands of the jury altogether, after having listened three days to testimony, and brought in a verdict himself of guilty, denying to my counsel even the poor privilege of having the jury polled. Through all that trial when I, as a citizen of the United States, as a citizen of the State of New York and city of Rochester, as a person who had done something at least that might have entitled her to a voice in speaking for herself and for her class, in all that trial I not only was denied my right to testify as to whether I voted or not, but there was not one single woman's voice to be heard nor to be considered, except as witnesses, save when it came to the judge asking, "Has the prisoner anything to say why sentence shall not be pronounced?" Neither as judge, nor as attorney, nor as jury was I allowed any person who could be legitimately called my peer to speak for me.

Then, as you will remember, Mr. Justice Hunt not only pronounced the verdict of guilty, but a sentence of $100 fine and costs of prosecution. I said to him, "May it please your honor, I do not propose to pay it;" and I never have paid it, and I never shall. I asked your honorable bodies of Congress the next year—in 1874—to pass a resolution to remit that fine. Both houses refused it; the committees reported against it; though through Benjamin F. Butler, in the House, and a member of your committee, and Matthew H. Carpenter, in the Senate, there were plenty of precedents brought forward to show that in the cases of multitudes of men fines had been remitted. I state this merely to show the need of woman to speak for herself, to be as judge, to be as juror.

Mr. Justice Hunt in his opinion stated that suffrage was a fundamental right, and therefore a right that belonged to the State. It seemed to me that was just as much of a retroversion of the theory of what is right in our Government as there could possibly be. Then, after the decision in my case came that of Mrs. Minor, of Missouri. She prosecuted the officers there for denying her the right to vote. She carried her case up to your Supreme Court, and the Supreme Court answered her the same way; that the amendments were made for black men; that their provisions could not protect women; that the Constitution of the United States has no voters of its own.

Mrs. SPENCER. And you remember Judge Cartter's decision in my case.

Miss ANTHONY. Mr. Cartter said that women are citizens and may be qualified, &c., but that it requires some sort of legislation to give them the right to vote.

The Congress of the United States notwithstanding, and the Supreme Court of the United States notwithstanding, with all deference and respect, I differ with them all, and know that I am right and that they are wrong. The Constitution of the United States as it is protects me. If I could get a practical application of the Constitution it would protect me and all women in the enjoyment of perfect equality of rights everywhere under the shadow of the American flag.

I do not come to you to petition for special legislation, or for any more amendments to the Constitution, because I think they are unnecessary, but because you say there is not in the Constitution enough to protect me. Therefore I ask that you, true to your own theory and assertion, should go forward to make more constitution.

Let me remind you that in the case of all other classes of citizens under the shadow of our flag you have been true to the theory that taxation and representation are inseparable. Indians not taxed are not counted in the basis of representation, and are not allowed to vote; but the minute that your Indians are counted in the basis of representation and are allowed to vote they are taxed; never before. In my State of New York, and in nearly all the States, the members of the State militia, hundreds and thousands of men, are exempted from taxation on property; in my State to the value of $800, and in most of the States to a value in that neighborhood. While such a member of the militia lives, receives his salary, and is able to earn money, he is ex-

empted; but when he dies the assessor puts his widow's name down upon the assessor's list, and the tax collector never fails to call upon the widow and make her pay the full tax upon her property. In most of the States clergymen are exempted. In my State of New York they are exempted on property to the value of $1,500. As long as the clergyman lives and receives his fat salary, or his lean one, as the case may be, he is exempted on that amount of property; but when the breath leaves the body of the clergyman, and the widow is left without any income, or without any means of support, the State comes in and taxes the widow.

So it is with regard to all black men. In the State of New York up to the day of the passage of the fifteenth amendment, black men who were willing to remain without reporting themselves worth as much as $250, and thereby to remain without exercising the right to vote, never had their names put on the assessor's list; they were passed by, while, if the poorest colored woman owned 50 feet of real estate, a little cabin anywhere, that colored woman's name was always on the assessor's list, and she was compelled to pay her tax. While Frederick Douglas lived in my State he was never allowed to vote until he could show himself worth the requisite $250; and when he did vote in New York, he voted not because he was a man, not because he was a citizen of the United States, nor yet because he was a citizen of the State, but simply because he was worth the requisite amount of money. In Connecticut both black men and black women were exempted from taxation prior to the adoption of the fifteenth amendment. The law was amended in 1848, by which black men were thus exempted, and black women followed the same rule in that State. That, I believe, is the only State where black women were exempted from taxation under the law. When the fourteenth and fifteenth amendments were attached to the Constitution they carried to the black man of Connecticut the boon of the ballot, as well as the burden of taxation, whereas they carried to the black woman of Connecticut the burden of taxation, but no ballot by which to protect her property. I know a colored woman in New Haven, Conn., worth $50,000, and she never paid a penny of taxation until the ratification of the fifteenth amendment. From that day on she is compelled to pay a heavy tax on that amount of property.

Mrs. SPENCER. Is it because she is a citizen? Please explain.

Miss ANTHONY. Because she is black.

Mrs. SPENCER. Is it because the fourteenth and fifteenth amendments made women citizens?

Miss ANTHONY. Certainly; because it declared the black people citizens.

Gentlemen, you have before you various propositions of amendment to the Federal Constitution. One is for the election of President by the vote of the people direct. Of course women are not people.

Senator EDMUNDS. Angels.

Miss ANTHONY. Yes; angels up in Heaven or else devils down there.

Senator EDMUNDS. I have never known any of that kind.

Miss ANTHONY. I wish you, gentlemen, would look down there and see the myriads that are there. We want to help them and lift them up. That is exactly the trouble with you, gentlemen; you are forever looking at your own wives, your own mothers, your own sisters, and your own daughters, and they are well cared for and protected; but only look down to the struggling masses of women who have no one to protect them, neither husband, father, brother, son, with no mortal in all the land to protect them. If you would look down there the question would be solved; but the difficulty is that you think only of those who are doing well. We are not speaking for ourselves, but for those who cannot speak for themselves. We are speaking for the doomed as much as you, Senator Edmunds, used to speak for the doomed on the plantations of the South.

Amendments have been proposed to put God in the Constitution and to keep God out of the Constitution. All sorts of propositions to amend the Constitution have been made; but I ask that you allow no other amendment to be called the sixteenth but that which shall put into the hands of one-half of the entire people of the nation the right to express their opinions as to how the Constitution shall be amended henceforth. Women have the right to say whether we shall have God in the Constitution as well as men. Women have a right to say whether we shall have a national law or an amendment to the Constitution prohibiting the importation or manufacture of alcoholic liquors. We have a right to have our opinions counted on every possible question concerning the public welfare.

You ask us why we do not get this right to vote first in the school districts, and on school questions, or the questions of liquor license. It has been shown very clearly why we need something more than that. You have good enough laws to-day in every State in this Union for the suppression of what are termed the social vices; for the suppression of the grog-shops, the gambling houses, the brothels, the obscene shows. There is plenty of legislation in every State in this Union for their suppression if it could be executed. Why is the Government, why are the States and the cities, unable to execute those laws? Simply because there is a large balance of power in every city

that does not want those laws executed. Consequently both parties must alike cater to that balance of political power. The party that puts a plank in its platform that the laws against the grog-shops and all the other sinks of iniquity must be executed, is the party that will not get this balance of power to vote for it, and, consequently, the party that cannot get into power.

What we ask of you is that you will make of the women of the cities a balance of political power, so that when a mayor, a member of the common council, a supervisor, a justice of the peace, a district attorney, a judge on the bench even, shall go before the people of that city as a candidate for the suffrages of the people he shall not only be compelled to look to the men who frequent the grog-shops, the brothels, and the gambling houses, who will vote for him if he is not in favor of executing the law, but that he shall have to look to the mothers, the sisters, the wives, the daughters of those deluded men to see what they will do if he does not execute the law.

We want to make of ourselves a balance of political power. What we need is the power to execute the laws. We have got laws enough. Let me give you one little fact in regard to my own city of Rochester. You all know how that wonderful whip, called the temperance crusade, roused the whisky ring. It caused the whisky force to concentrate itself more strongly at the ballot-box than ever before, so that when the report of the elections in the spring of 1874 went over the country, the result was that the whisky ring was triumphant, and that the whisky ticket was elected more largely than ever before. Senator Thurman will remember how it was in his own State of Ohio. Everybody knows that if my friends, Mrs. Ex-Governor Wallace, Mrs. Allen, and all the women of the great West could have gone to the ballot-box at those municipal elections and voted for candidates, no such result would have occurred; while you refused by the laws of the State to the women the right to have their opinions counted, every rumseller, every drunkard, every panper even from the poor-house, and every criminal outside of the State's prison came out on election day to express his opinion and have it counted.

The next result of that political event was that the ring demanded new legislation to protect the whisky traffic everywhere. In my city the women did not crusade the streets, but they said they would help the men to execute the law. They held meetings, sent out committees, and had testimony secured against every man who had violated the law, and when the board of excise held its meeting those women assembled, three or four hundred, in the church one morning, and marched in a solid body to the common council chamber where the board of excise was sitting. As one rum-seller after another brought in his petition for a renewal of license who had violated the law, those women presented the testimony against him. The law of the State of New York is that no man shall have a renewal who has violated the law. But in not one case did that board refuse to grant a renewal of license because of the testimony which those women presented, and at the close of the sitting it was found that twelve hundred more licenses had been granted than ever before in the history of the State. Then the defeated women said they would have those men punished according to law. Again they retained an attorney and appointed committees to investigate all over the city. They got the proper officer to prosecute every rum-seller. I was at their meeting. One woman reported that the officer in every city refused to prosecute the liquor dealer who had violated the law. Why? Because if he should do so he would lose the votes of all the employés of certain shops on that street, if another he would lose the votes of the railroad employés, and if another he would lose the German vote, if another the Irish vote, and so on. I said to those women what I say to you, and what I know to be true to-day, that if the women of the city of Rochester had held the power of the ballot in their hands they would have been a great political balance of power.

The last report was from District Attorney Raines. The women complained of a certain lager-beer-garden keeper. Said the district attorney, "Ladies, you are right, this man is violating the law, everbody knows it, but if I should prosecute him I would lose the entire German vote." Said I, "Ladies, do you not see that if the women of the city of Rochester had the right to vote, District Attorney Raines would have been compelled to have stopped and counted, weighed and measured. He would have said, 'If I prosecute that lager-beer German I shall lose the 5,000 German votes of this city, but if I fail to prosecute him and execute the laws I shall lose the votes of 20,000 women.'"

Do you not see, gentlemen, that so long as you put this power of the ballot in the hands of every possible man, rich, poor, drunk, sober, educated, ignorant, outside of the State's prison, to make and unmake, not only every law and law-maker, but every office-holder who has to do with the executing of the law, and take the power from the hands of the women of the nation, the mothers, you put the long arm of the lever, as we call it in mechanics, in the hands of the whisky power and make it utterly impossible for regulation of sobriety to be maintained in our community? The first step towards social regulation and good society in towns, cities, and villages is the ballot in the hands of the mothers of those places. I appeal to you especially in this

matter. I do not know what you think about the proper sphere of women. It matters little what any of us think about it. We shall each and every individual find our own proper sphere if we are left to act in freedom; but my opinion is that when the whole arena of politics and government is thrown open to women they will endeavor to do very much as they do in their homes; that the men will look after the greenback theory or the hard-money theory, that you will look after free-trade or tariff, and the women will do the home housekeeping of the government, which is to take care of the moral government and the social regulation of our home department.

It seems to me that we have the power of government outside to shape and control circumstances, but that the inside power, the government housekeeping, is powerless, and is compelled to accept whatever conditions or circumstances shall be granted.

Therefore I do not ask for liquor suffrage alone, nor for school suffrage alone, because that would amount to nothing. We must be able to have a voice in the election not only of every law-maker, but of every one who has to do either with the making or the executing of the laws.

Then you ask why we do not get suffrage by the popular-vote method, State by State? I answer because there is no reason why I, for instance, should desire the women of one State of this nation to vote any more than the women of another State. I have no more interest as regards the women of New York than I have as regards the women of Indiana, Iowa, or any of the States represented by the women who have come up here. The reason why I do not wish to get this right by what you call the popular-vote method, the State vote, is because I believe there is a United States citizenship. I believe that this is a nation, and to be a citizen of this nation should be a guaranty to every citizen of the right to a voice in the Government, and should give to me my right to express my opinion. You deny to me my liberty, my freedom, if you say that I shall have no voice whatever in making, shaping, or controlling the conditions of society in which I live. I differ from Judge Hunt, and I hope I am respectful when I say that I think he made a very funny mistake when he said that fundamental rights belong to the States and only surface rights to the National Government. I hope you will agree with me that the fundamental right of citizenship, the right to voice in the Government, is a national right.

The National Government may concede to the States the right to decide by a majority as to what banks they shall have, what laws they shall enact with regard to insurance, with regard to property, and any other question; but I insist upon it that the National Government should not leave it a question with the States that the majority in any State may disfranchise the minority under any circumstances whatsoever. The franchise to you men is not secure. You hold it to-day, to be sure, by the common consent of white men, but if at any time, on your principle of government, the majority of any of the States should choose to amend the State constitution so as to disfranchise this or that portion of the white men by making this or that condition, by all the decisions of the Supreme Court and by the legislation thus far there is nothing to hinder them.

Therefore the women demand a sixteenth amendment to bring to women the right to vote, or if you please to confer upon women their right to vote, to protect them in it, and to secure men in their right, because you are not secure.

I would let the States act upon almost every other question by majorities, except the power to say whether my opinion shall be counted. I insist upon it that no State shall decide that question.

Then the popular-vote method is an impracticable thing. We tried to get negro suffrage by the popular vote, as you will remember. Senator Thurman will remember that in Ohio the Republicans submitted the question in 1867, and with all the prestige of the National Republican party and of the State party, when every influence that could be brought by the power and the patronage of the party in power was brought to bear, yet negro suffrage ran behind the regular Republican ticket 40,000. It was tried in Kansas, it was tried in New York, and everywhere that it was submitted the question was voted down overwhelmingly. Just so we tried to get women suffrage by the popular-vote method in Kansas in 1867, in Michigan in 1874, in Colorado in 1877, and in each case the result was precisely the same, the ratio of the vote standing one-third for women suffrage and two-thirds against women suffrage. If we were to canvass State after State we should get no better vote than that. Why? Because the question of the enfranchisement of women is a question of government, a question of philosophy, of understanding, of great fundamental principle, and the masses of the hard-working people of this nation, men and women, do not think upon principles. They can only think on the one eternal struggle wherewithal to be fed, to be clothed, and to be sheltered. Therefore I ask you not to compel us to have this question settled by what you term the popular-vote method.

Let me illustrate by Colorado, the most recent State, in the election of 1877. I am happy to say to you that I have canvassed three States for this question. If Senator Chandler were alive, or if Senator Ferry were in this room, they would remember

that I followed in their train in Michigan, with larger audiences than either of those Senators throughout the whole canvass. I want to say, too, that, although those Senators may have believed in woman suffrage, they did not say much about it. They did not help us much. The Greenback movement was quite popular in Michigan at that time. The Republicans and Greenbackers made a most humble bow to the Grangers, but woman suffrage did not get much help. In Colorado, at the close of the canvass, 6,666 men voted "Yes." Now, I am going to describe the men who voted "Yes." They were native-born white men, temperance men, cultivated, broad, generous, just men, men who think. On the other hand, 16,007 voted "No." Now, I am going to describe that class of voters. In the southern part of that State there are Mexicans, who speak the Spanish language. They put their wheat in circles on the ground with the heads out, and drive a mule around to thrash it. The vast population of Colorado is made up of that class of people. I was sent out to speak in a voting precinct having 200 voters; 150 of those voters were Mexican greasers, 40 of them foreign-born citizens, and just 10 of them were born in this country; and I was supposed to be competent to convert those men to let me have as much right in this Government as they had, when, unfortunately, the great majority of them could not understand a word that I said. Fifty or sixty Mexican greasers stood against the wall with their hats down over their faces. The Germans put seats in a lager-beer saloon, and would not attend unless I made a speech there; so I had a small audience.

Mrs. ARCHIBALD. There is one circumstance that I should like to relate. In the county of Las Animas, a county where there is a large population of Mexicans, and where they always have a large majority over the native population, they do not know our language at all. Consequently a number of tickets must be printed for those people in Spanish. The gentleman in our little town of Trinidad who had the charge of the printing of those tickets, being adverse to us, had every ticket printed against woman suffrage. The samples that were sent to us from Denver were "for" or "against," but the tickets that were printed only had the word "against" on them, so that our friends had to scratch their tickets, and all those Mexican people who could not understand this trick and did not know the facts of the case, voted against woman suffrage; so that we lost a great many votes. This was man's generosity.

Miss ANTHONY. Special legislation for the benefit of woman! I will admit you that on the floor of the constitutional convention was a representative Mexican, intelligent, cultivated, chairman of the committee on suffrage, who signed the petition, and was the first to speak in favor of woman suffrage. Then they have in Denver about four hundred negroes. Governor Routt said to me, "The four hundred Denver negroes are going to vote solid for woman suffrage." I said, "I do not know much about the Denver negroes, but I know certainly what all negroes were educated in, and slavery never educated master or negro into a comprehension of the great principles of human freedom of our nation; it is not possible, and I do not believe they are going to vote for us." Just ten of those Denver negroes voted for woman suffrage. Then, in all the mines of Colorado the vast majority of the wage laborers, as you know, are foreigners. There may be intelligent foreigners in this country, and I know there are, who are in favor of the enfranchisement of woman, but that one does not happen to be Carl Schurz, I am ashamed to say. And I want to say to you of Carl Schurz, that side by side with that man on the battle-fields of Germany was Madame Anneke, as noble a woman as ever trod the American soil. She rode by the side of her husband, who was an officer, on the battle-field; she slept in battle-field tents, and she fled from Germany to this country for her life and property, side by side with Carl Schurz. Now, what is it for Carl Schurz, stepping up to the very door of the Presidency and looking back to Madame Anneke, who fought for liberty as well as he, to say, "You be subject in this Republic, I will be sovereign." If it is an insult for Carl Schurz to say that to a native-born woman, what is it for him to say it to Mrs. ex-Governor Wallace, Elizabeth Cady Stanton, Lucretia Mott, to the native-born, educated, tax-paying women of this Republic? I can forgive an ignorant foreigner; I can forgive an ignorant negro; but I cannot forgive Carl Schurz.

Right in the file of the foreigners opposed to woman suffrage, educated under monarchical governments that do not comprehend our principles, whom I have seen traveling through the prairies of Iowa, or the prairies of Minnesota, are the Bohemians, Swedes, Norwegians, Germans, Irishmen, Mennonites; I have seen them riding on those magnificent loads of wheat with those magnificent Saxon horses, shining like glass on a sunny morning, every one of them going to vote "no" against woman suffrage. You cannot convert them; it is impossible. Now and then there is a whisky manufacturer, drunkard, inebriate, libertine, and what we call a fast man, and a colored man, broad and generous enough to be willing to let women vote, to let his mother have her opinion counted as to whether there shall be license or no license, but the rank and file of all classes who wish to enjoy full license in what are termed the petty vices of men are pitted solid against the enfranchisement of women. Then,

in addition to all these, there are, as you know, a few religious bigots left in the world who really believe that somehow or other if women are allowed to vote Saint Paul would feel badly about it. I do not know but that some of the gentlemen present belong to that class. [Laughter.] So when you put those best men of the nation having religion about everything except on this one question, whose predjudices control them, with all this vast mass of ignorant, uneducated, degraded population in this country, you make an overwhelming and insurmountable majority against the enfranchisement of women.

It is because of this fact that I ask you not to remand us back to the States, but to submit to the States the proposition of a sixteenth amendment. The popular vote method is not only of itself an impossibility but it is too humiliating a process to compel the women of this nation to submit to any longer.

I am going to give you an illustration, not because I have any disrespect for the person, because on many other questions he was really a good deal better than a good many other men who had not so bad a name in this nation. When, under the old *régime*, John Morrissey, of my State, the king of gamblers, was a Representative on the floor of Congress, it was humiliating enough for Lucretia Mott, tor Elizabeth Cady Stanton, for all of us to come down here to Washington and beg at the feet of John Morrissey that he would let intelligent, native-born women vote, and let us have as much right in this Government and in the government of the city of New York as he had. When John Morrissey was a member of the New York State legislature it would have been humiliating enough for us to go to the New York State legislature and pray of John Morrissey to vote to ratify the sixteenth amendment, giving to us a right to vote; but if instead of a sixteenth amendment you tell us to go back to the popular vote method, the old-time method, and go down into John Morrissey's Seventh Congressional district in the city of New York, and there, in the sloughs and slum of that great Sodom, in the grog-shops, the gambling-houses, and the brothels, beg at the feet of each individual fisticuff of his constituency to give the noble, educated, native-born, taxpaying women of the State of New York as much right as he has, that would be too bitter a pill for a native-born woman to swallow any longer.

I beg you, gentlemen, to save us from the mortification and the humiliation of appealing to the rabble. We already have on our side the vast majority of the better educated—the best classes of men. You will remember that Senator Christiancy, of Michigan, two years ago, said on the floor of the Senate, that of the 40,000 men who voted for women suffrage in Michigan it was said that there was not a drunkard, not a libertine, not a gambler, not a depraved, low man amongst them. Is not that something that tells for us, and for our right? It is the fact, in every State of the Union, that we have the intelligent lawyers and the most liberal ministers of all the sects, not excepting the Roman Catholics. A Roman Catholic priest preached a sermon the other day, in which he said, "God grant that there were a thousand Susan B. Anthonys in this city to vote and work for temperance." When a Catholic priest says that there is a great moral necessity pressing down upon this nation demanding the enfranchisement of women, I ask you that you shall not drive us back to beg our rights at the feet of the most ignorant and depraved men of the nation, but that you, the representative men of the nation, will hold the question in the hollow of your hands. We ask you to lift this question out of the hands of the rabble. You who are here upon the floor of Congress in both Houses are the picked men of the nation. You may say what you please about John Morrissey, the gambler, &c.; he was head and shoulder above the rank and file of his constituency. The world may gabble ever so much about members of Congress being corrupt and being bought and sold; they are as a rule head and shoulders amongst the great majority who compose their State governments. There is no doubt about it. Therefore I ask of you, as representative men, as men who think, as men who study, as men who philosophize, as men who know, that you will not drive us back to the States any more, but that you will carry out this method of procedure which has been practiced from the beginning of the Government; that is, that you will put a prohibitory amendment in the Constitution and submit the proposition to the several State legislatures. The amendment which has been presented before you reads:

ARTICLE XVI.

SECTION 1. The right of suffrage in the United States shall be based on citizenship, and the right of citizens of the United States to vote shall not be denied or abridged by the United States, or by any State, on account of sex, or for any reason not equally applicable to all citizens of the United States.

SEC. 2. Congress shall have power to enforce this article by appropriate legislation.

In this way we would get the right of suffrage just as much by what you call the consent of the States, or the States' rights method, as by any other method. The only point is that it is a decision by the representative men of the States instead of by the

rank and file of the ignorant men of the States. If you would submit this proposition for a sixteenth amendment, by a two-thirds vote of the two Houses, to the several legislatures, and the several legislatures ratify it, that would be just as much by the consent of the States as if Tom, Dick, and Harry, voted "yes" or "no." Is it not, Senator? I want to talk to Democrats as well as Republicans, to show that it is a States' rights method.

Senator EDMUNDS. Does anybody propose any other, in case it is done at all by the nation?

Miss ANTHONY. Not by the nation, but they are continually driving us back to get it from the States, State by State. That is the point I want to make. We do not want you to drive us back to the States. We want you men to take the question out of the hands of the rabble of the State.

The CHAIRMAN. May I interrupt you?

Miss ANTHONY. Yes, sir; I wish you would.

The CHAIRMAN. You have reflected on this subject a great deal. You think there is a majority, as I understand, even in the State of New York, against woman suffrage?

Miss ANTHONY. Yes, sir; overwhelmingly.

The CHAIRMAN. How, then, would you get legislatures elected to ratify such a constitutional amendment?

Miss ANTHONY. That brings me exactly to the point.

The CHAIRMAN. That is the point I wish to hear you upon.

Miss ANTHONY. Because the members of the State legislatures are intelligent men and can vote and enact laws embodying great principles of the Government without in anywise endangering their positions with their constituencies. A constituency composed of ignorant men would vote solid against us because they have never thought on the question. Every man or woman who believes in the enfranchisement of women is educated out of every idea that he or she was born into. We were all born into the idea that the proper sphere of woman is subjection, and it takes education and thought and culture to lift us out of it. Therefore when men go to the ballot-box they all vote "no," unless they have actual argument on it. I will illustrate. We have six legislatures in the nation, for instance, that have extended the right to vote on school questions to the women, and not a single member of a State legislature has ever lost his office or forfeited the respect or confidence of his constituents as a representive because he voted to give women the right to vote on school questions. It is a question that the unthinking masses never have thought upon. They do not care about it one way or the other, only they have an instinctive feeling that because women never did vote therefore it is wrong that they ever should vote.

Mrs. SPENCER. Do make the point that the Congress of the United States leads the legislatures of the States and educates them.

Miss ANTHONY. When you, representative men, carry this matter to legislatures, State by State, they will ratify it. My point is that you can safely do this. Senator Thurman, of Ohio, would not lose a single vote in Ohio in voting in favor of the enfranchisement of women. Senator Edmunds would not lose a single Republican vote in the State of Vermont if he puts himself on our side, which, I think, he will do. It is not a political question. We are no political power that can make or break either party to-day. Consequently each man is left independent to express his own moral and intellectual convictions on the matter without endangering himself politically.

Senator EDMUNDS. I think, Miss Anthony, you ought to put it on rather higher, I will not say stronger, ground. If you can convince us that it is right we would not stop to see how it affected us politically.

Miss ANTHONY. I was coming to that. I was going to say to all of you men in office here to-day that if you cannot go forward and carry out either your Democratic or your Republican or your Greenback theories, for instance, on the finance, there is no great political power that is going to take you away from these halls and prevent you from doing all those other things which you want to do, and you can act out your own moral and intellectual convictions on this without let or hindrance.

Senator EDMUNDS. Without any danger to the public interests, you mean.

Miss ANTHONY. Without any danger to the public interests. I did not mean to make a bad insinuation, Senator.

I want to give you another reason why we appeal to you. In these three States where the question has been submitted and voted down we cannot get another legislature to resubmit it, because they say the people have expressed their opinion and decided no, and therefore nobody with any political sense would resubmit the question. It is therefore impossible in any one of those States. We have tried hard in Kansas for ten years to get the question resubmitted; the vote of that State seems to be taken as a finality. We ask you to lift the sixteenth amendment out of the arena of the public mass into the arena of thinking legislative brains, the brains of the nation, under the law and the Constitution. Not only do we ask it for that purpose, but when you will have by a two-thirds vote submitted the proposition to the several legislatures, you have put the pin down and it never can go back. No subsequent Congress

can revoke that submission of the proposition; there will be so much gained; it cannot slide back. Then we will go to New York or to Pennsylvania, and urge upon the legislatures the ratification of that amendment. They may refuse; they may vote it down the first time. Then we will go to the next legislature, and the next legislature, and plead and plead, from year to year, if it takes ten years. It is an open question to every legislature until we can get one that will ratify it, and when that legislature has once voted and ratified it no subsequent legislation can revoke their ratification.

Thus, you perceive, Senators, that every step we would gain by this sixteenth amendment process is fast and not to be done over again. That is why I appeal to you especially. As I have shown you in the respective States, if we fail to educate the people of a whole State—and in Michigan it was only six months, and in Colorado less than six months—the State legislatures say that is the end of it. I appeal to you, therefore, to adopt the course that we suggest.

Gentlemen of the committee, if there is a question that you want to ask me before I make my final appeal, I should like to have you put it now; any question as to constitutional law or your right to go forward. Of course, you do not deny to us that this amendment will be right in the line of all the amendments heretofore. The eleventh, twelfth, thirteenth, fourteenth, fifteenth amendments are all in line prohibiting the States from doing something which they heretofore thought they had a right to do. Now we ask you to prohibit the States from denying to women their rights.

I want to show you in closing that of the great acts of justice done during the war and since the war the first one was a great military necessity. We never got one inch of headway in putting down the rebellion until the purpose of this great nation was declared that slavery should be abolished. Then, as if by magic, we went forward and put down the rebellion. At the close of the rebellion the nation stood again at a perfect deadlock. The Republican party was trembling in the balance, because it feared that it could not hold its position until it should have secured by legislation to the Government what it had gained at the point of the sword, and when the nation declared its purpose to enfranchise the negro it was a political necessity. I do not want to take too much vainglory out of the heads of Republicans, but nevertheless it is a great national fact that neither of those great acts of beneficence to the negro race was done because of any high, overshadowing moral conviction on the part of any considerable minority even of the people of this nation, but simply because of a military necessity slavery was abolished, and simply because of a political necessity black men were enfranchised. The blackest Republican State you had voted down negro suffrage, and that was Kansas in 1867. Michigan voted it down in 1867; Ohio voted it down in 1867. Iowa was the only State that ever voted negro suffrage by a majority of the citizens to which the question was submitted, and they had not more than seventy-five negroes in the whole State; so it was not a very practical question. Therefore, it may be fairly said, I think, that it was a military necessity that compelled one of those acts of justice and a political necessity that compelled the other.

It seems to me that from the first word uttered by our dear friend, Mrs. Ex-Governor Wallace, of Indiana, all the way down, we have been presenting to you the fact that there is a great moral necessity pressing upon this nation to-day that you shall go forward and attach a sixteenth amendment to the Federal Constitution which shall put in the hands of the women of this nation the power to help make, shape, and control the social conditions of society everywhere. I appeal to you from that standpoint that you shall submit this proposition.

There is one other point to which I want to call your attention. The Senate Judiciary Committee, Senator Edmunds, chairman, reported that the United States could do nothing to protect women in the right to vote under the amendments. Now, I want to give you a few points where the United States interferes to take away the right to vote from women where the State has given it to them. In Wyoming, for instance, by a Democratic legislature, the women were enfranchised. They were not only allowed to vote, but to sit upon juries, the same as men. Those of you who read the reports giving the results of that action have not forgotten that the first result of women sitting upon juries was that wherever there was a violation of the whisky law they brought in verdicts accordingly, for the execution of the law; and you will remember, too, that the first man who ever had a verdict of guilty for murder in the first degree in that Territory was tried by a jury made up largely of women. Always up to that day every jury had brought in a verdict of shot in self-defense, although the person shot down may have been entirely unarmed. Then in cities like Cheyenne and Laramie, persons entered complaints against keepers of houses of ill-fame. Women were on the jury, and the result was in every case that before the juries could bring in a bill of indictment the women had taken the train and left the town. Why do you hear no more of women sitting on juries in that Territory? Simply because the United States marshal, who is appointed by the President to go

to Wyoming, refuses to put the names of women into the box from which the jury is drawn. There the United States Government interferes to take the right away.

A DELEGATE. I should like to state that Governor Hoyt, of Wyoming, who was the governor who signed the act giving to women this right, informed me that the right had been restored, and that his sister, who resides there, recently served on a jury.

Miss ANTHONY. I am glad to hear it. It is two years since I was there, but I was told that that was the case. In Utah the women were given the right to vote, but a year and a half ago their legislative assembly found that although they had the right to vote the Territorial law provided that only male voters should hold office. The legislative assembly of Utah passed a bill providing that women should be eligible to all the offices of the Territory. The school officers, superintendents of schools, were the officers in particular to which the women wanted to be elected. Governor Emory, appointed by the President of the United States, vetoed that bill. Thus the full operations of enfranchisement conferred by two of the Territories has been stopped by Federal interference.

You ask why I come here instead of going to the State legislatures. You say that whenever the legislatures extend the right of suffrage to us by the constitutions of their States we can get it. Massachusetts, New Hampshire, Minnesota, Colorado, Kansas, Oregon, all these States, have had the school suffrage extended by legislative enactment. If the question had been submitted to the rank and file of the people of Boston, with 66,000 men paying nothing but the poll-tax, they would have undoubtedly voted against letting women have the right to vote for members of the school board; but their intelligent representatives on the floor of the legislature voted in favor of the extension of the school suffrage to the women. The first result in Boston has been the election of quite a number of women to the school board. In Minnesota, in the little town of Rochester, the school board declared its purpose to cut the women teachers' wages down. It did not propose to touch the principal, who was a man, but they proposed to cut all the women down from $50 to $35. One woman put her bonnet on and went over the entire town and said, "We have got a right to vote for this school board, and let us do so." They all turned out and voted, and not a single $35 man was re-elected, but all those who were in favor of paying $50.

It seems to be a sort of charity to let a woman teach school. You say here that if a woman has a father, mother, or brother, or anybody to support her, she cannot have a place in the Departments. In the city of Rochester they cannot let a married woman teach school because she has got a husband, and it is supposed he ought to support her. The women are working in the Departments, as everywhere else, for half price, and the only pretext, you tell us, for keeping women there is because the Government can economize by employing women for less money. The other day when I saw a newspaper item stating that the Government proposed to compensate Miss Josephine Meeker for all her bravery, heroism, and terrible sufferings by giving her a place in the Interior Department, it made my blood boil to the ends of my fingers and toes. To give that girl a chance to work in the Department; to do just as much work as a man, and pay her half as much, was a charity. That was a beneficence on the part of this grand Government to her. We want the ballot for bread. When we do equal work we want equal wages.

Mrs. SAXON. California, in her recent convention, prohibits the legislature hereafter from enacting any law for woman's suffrage, does it not?

Miss ANTHONY. I do not know. I have not seen the new constitution.

Mrs. SAXON. It does. The convention inserted a provision in the constitution that the legislature could not act upon the subject at all.

Miss ANTHONY. Everywhere that we have gone, Senators, to ask our right at the hands of any legislative or political body, we have been the subjects of ridicule. For instance, I went before the great national Democratic convention in New York, in 1868, as a delegate from the New York Woman Suffrage Association, to ask that great party, now that it wanted to come to the front again, to put a genuine Jeffersonian plank in its platform, pledging the ballot to all citizens, women as well as men, should it come into power. You may remember how Mr. Seymour ordered my petition to be read, after looking at it in the most scrutinizing manner, when it was referred to the committee on resolutions, where it has slept the sleep of death from that day to this. But before the close of the convention a body of ignorant workingmen sent in a petition clamoring for greenbacks, and you remember that the Democratic party bought those men by putting a solid greenback plank in the platform. Everybody supposed they would nominate Pendleton, or some other man of pronounced views, but instead of doing that they nominated Horatio Seymour, who stood on the fence, politically speaking. My friends, Mrs. Stanton, Lucretia Mott, and women who have brains and education, women who are tax-payers, went there and petitioned for the practical application of the fundamental principles of our Government to one-half of the people. Those most ignorant workingmen, the vast mass of them foreigners, went there, and petitioned that that great political party should favor greenbacks. Why did they treat those workingmen with respect, and put a greenback plank in their platform, and

only table us, and ignore us? Simply because the workingmen represented the power of the ballot. They could make or unmake the great Democratic party at that election. The women were powerless. We could be ridiculed and ignored with impunity, and so we were laughed at, and put on the table.

Then the Republicans went to Chicago, and they did just the same thing. They said the Government bonds must be paid in precisely the currency specified by the Congressional enactment, and Talleyrand himself could not have devised how not to say anything better than the Republicans did at Chicago on that question. Then they nominated a man who had not any financial opinions whatever, and who was not known, except for his military record, and they went into the campaign. Both those parties had this petition from us.

I met a woman in Grand Rapids, Mich., a short time ago. She came to me one morning and told me about the obscene shows licensed in that city, and said that she thought of memorializing the legislature. I said, "Do; you cannot do anything else; you are helpless, but you can petition. Of course, they will laugh at you." Notwithstanding, I drew up a petition and she circulated it. Twelve hundred of the best citizens signed that petition, and the lady carried it to the legislature, just as Mrs. Wallace took her petition in the Indiana legislature. They read it, laughed at it, and laid it on the table: and at the close of the session, by a unanimous vote, they retired in a solid body to witness the obscene show themselves. After witnessing it, they not only allowed the license to continue for that year, but they have licensed it every year from that day to this, against all the protests of the petitioners. [Laughter.]

Senator EDMUNDS. Do not think we are wanting in respect to you and the ladies here because you say something that makes us laugh.

Miss ANTHONY. You are not laughing at me; you are treating me respectfully, because you are hearing my argument; you are not asleep, not one of you, and I am delighted.

Now, I am going to tell you one other fact. Seven thousand of the best citizens of Illinois petitioned the legislature of 1877 to give them the poor privilege of voting on the license question. A gentleman presented their petition; the ladies were in the lobbies around the room. A gentleman made a motion that the president of the State Association of the Christian Temperance Union be allowed to address the legislature regarding the petition of the memorialists, when a gentleman sprang to his feet, and said it was well enough for the honorable gentleman to present the petition, and have it received and laid on the table, but "for a gentleman to rise in his seat and propose that the valuable time of the honorable gentlemen of the Illinois legislature should be consumed in discussing the nonsense of those women is going a little too far. I move that the sergeant-at-arms be ordered to clear the hall of the house of representatives of the mob;" referring to those Christian women. Now, they had had the lobbyists of the whisky ring in that legislature for years and years, not only around it at respectful distances, but inside the bar, and nobody ever made a motion to clear the halls of the whisky mob there. It only takes Christian women to make a mob.

Mrs. SAXON. We were treated extremely respectfully in Louisiana. It showed plainly the temper of the convention when the present governor admitted that woman suffrage was a fact bound to come. They gave us the privilege of having women on the school boards, but then the officers are appointed by men who are politicians.

Miss ANTHONY. I want to read a few words that come from good authority, for black men at least. I find here a little extract that I copied years ago from the Anti-Slavery Standard of 1870. As you know, Wendell Phillips was the editor of that paper at that time:

"A man with the ballot in his hand is the master of the situation. He defines all his other rights; what is not already given him he takes."

That is exactly what we want, Senators. The rights you have not already given us; we want to get in such a position that we can take them.

"The ballot makes every class sovereign over its own fate. Corruption may steal from a man his independence; capital may starve, and intrigue fetter him, at times; but against all these, his vote, intelligently and honestly cast, is, in the long run, his full protection. If, in the struggle, his fort surrenders, it is only because it is betrayed from within. No power ever permanently wronged a voting class without its own consent."

Senators, I want to ask of you that you will, by the law and parliamentary rules of your committee, allow us to agitate this question by publishing this report and the report which you shall make upon our petitions, as I hope you will make a report. If your committee is so pressed with business that it cannot possibly consider and report upon this question, I wish some of you would make a motion on the floor of the Senate that a special committee be appointed to take the whole question of the enfranchisement of women into consideration, and that that committee shall have nothing else to do. This off-year of politics, when there is nothing to do but to try how not to do

it (politically, I mean, I am not speaking personally), is the best time you can have to consider the question of woman suffrage, and I ask you to use your influence with the Senate to have it specially attended to this year. Do not make us come here thirty years longer. It is twelve years since the first time I came before a Senate committee. I said then to Charles Sumner, if I could make the honorable Senator from Massachusetts believe that I feel the degradation and the humiliation of disfranchisement precisely as he would if his fellows had adjudged him incompetent from any cause whatever from having his opinion counted at the ballot-box we should have our right to vote in the twinkling of an eye.

REMARKS BY MRS. SARA A. SPENCER, OF WASHINGTON.

Mrs. SPENCER. Congress printed 10,000 copies of its proceedings concerning the memorial services of a dead man, Professor Henry. It cost me three months of hard work to have 3,000 copies of our arguments last year before the Committee on Privileges and Elections printed for 10,000,000 living women. I ask that the committee will have printed 10,000 copies of this report.

The CHAIRMAN. The committee have no power to order the printing. That can only be done by the order of the Senate. A resolution can be offered to that effect in the Senate. I have only to say, ladies, that you will admit that we have listened to you with great attention, and I can certainly say with very great interest. What you have said will be duly and earnestly considered by the committee.

Mrs. WALLACE. I wish to make just one remark in reference to what Senator Thurman said as to the popular vote being against woman suffrage. The popular vote is against it, but not the popular voice. Owing to the temperance agitation in the last six years the growth of the suffrage sentiment among the wives and mothers of this nation has largely increased.

Mrs. SPENCER. In behalf of the women of the United States, permit me to thank the Senate Judiciary Committee for their respectful, courteous, and close attention.

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